CONTENTS

Śrauta Reader

No. 1

Taittirīyasaṁhitā I. v. 9

अहर्देवानामासीद्रात्रिरसुराणां तेऽसुरा यद्देवानां वित्तं वेद्यमासीत्तेन सह ॥ ३७ ॥

रात्रिं प्राविशन्ते देवा हीना अमन्यन्त तेऽपश्यन्नाग्नेयी रात्रिराग्नेयाः पशव इममेवाग्निꣳ स्तवाम स नस्स्तुतः पशून्पुनर्दास्यतीति तेऽग्निमस्तुवन्त्स एभ्यस्स्तुतो रात्रिया अध्यहरभि पशून्निरार्जत्ते देवाः पशून् वित्त्वा कामाꣳ अकुर्वत य एवं विद्वानग्निमुपतिष्ठते पशुमान्भवति ॥ ३८ ॥

आदित्यो वा अस्माल्लोकादमुं लोकमैत्सोऽमुं लोकं गत्वा पुनरिमं लोकमभ्यध्यायत्स इमं लोकमागत्य मृत्योरबिभेन्मृत्युसंयुत इव ह्ययं लोकस्सोऽमन्यतेममेवाग्निꣳ स्तवानि स मा स्तुतस्सुवर्गं लोकं गमयिष्यतीति

No. 1

(37) The day was the gods', the night the Asuras'. Those Asuras with whatever precious [lit. fit to be secured] wealth belonged to the gods

(38) entered the night. The gods thought [themselves as] abandoned. They perceived: 'The night is Agni's, cattle are Agni's; let us praise this very Agni; he praised [by us] would be giving back our cattle'. They praised Agni; he praised [by them] delivered for them [their] cattle from night to day. The gods having obtained [their] cattle performed [their] desires. He who knowing thus waits upon the fire, becomes possessed of cattle.

(39) The sun [Āditya], verily, went from this world to yonder world; he having gone to yonder world thought again of this world; he having come back to this world became afraid of death. For, this world is, as it were, yoked with death. He thought: 'Let me praise this very Agni; he praised [by me]

सोऽग्निमस्तौत्स एनꣳ स्तुतस्सुवर्गं लोकमगमयद्यः ॥ ३९ ॥
एवं विद्वानग्निमुपतिष्ठते सुवर्गमेव लोकमेति सर्वमायुरेति ॥

No. 1 A

Taittirīyasaṃhitā II iv 1

देवा मनुष्याः पितरस्तेऽन्यत आसन्नसुरा रक्षाꣳसि पिशाचास्तेऽ-
न्यतस्तेषां देवानामुत यदल्प लोहितमकुर्वन् तद्रक्षाꣳसि रात्रीभिर-
३ सुभ्नन्तान्त्सुब्धान्मृतानभि व्यौच्छत्ते देवा अविदुर्यो वै नोऽयं म्रियते
रक्षाꣳसि वा इमं घ्नन्तीति ते रक्षाꣳस्युपामन्त्रयन्त तान्यब्रुवन्वरं
वृणामहै यत् ॥ १ ॥
६ असुराञ्जयाम तन्नस्सहासदिति ततो वै देवा असुरानजयन्तेऽ-
सुराञ्जित्वा रक्षाꣳस्यपानुदन्त तानि रक्षाꣳस्यनृतमकर्तेति समन्तं
देवान्पर्यविशन्ते देवा अग्नावनाथन्त तेऽग्नये प्रवते पुरोडाशमष्टाकपालं

would make me go to the world of heaven' He praised Agni, he, praised, made him go to the world of heaven He who

(40) knowing thus waits upon the fire goes indeed to the world of heaven and lives all his days

No 1 A

(1) The gods men and the Pitrs—they stood on one side, the Asuras, Raksases and Pisacas—they on the other What small blood [or wound] of the gods they caused, the Raksases inflamed at nights, and it dawned on them inflamed and dead. The gods understood 'Him, verily, who of us dies, the Raksases, verily, have been killing' They opened negotiations with the Raksases, they said 'Let us choose a boon, what (2) we win from the Asuras, let that be shared along with us' Thereupon, verily, the gods conquered the Asuras, they, having conquered the Asuras, drove away the Raksases Those Raksases saying 'You have played [us] false' surrounded the gods on all sides The gods approached Agni for protection They offered to Agni

निरवपन्नग्नये विबाधवतेऽग्नये प्रतीकवते यदग्नये प्रवते निरवपन् यान्येव पुरस्ताद्रक्षाꣳसि ॥ २ ॥

आसन्तानि तेन प्राणुदन्त यदग्नये विबाधवते यान्येवाभितो रक्षाꣳस्यासन्तानि तेन व्यबाधन्त यदग्नये प्रतीकवते यान्येव पश्चाद्रक्षाꣳस्यासन्तानि तेनापानुदन्त ततो देवा अभवन्परासुरा यो भ्रातृव्यवान्त्स्यात्स स्पर्धमान एतयेष्ट्या यजेताग्नये प्रवते पुरोडाशमष्टाकपालं निर्वपेदग्नये विबाधवते ॥ ३ ॥

अग्नये प्रतीकवते यदग्नये प्रवते निर्वपति य एवास्माच्छ्रेयान्भ्रातृव्यस्तं तेन प्रणुदते यदग्नये विबाधवते य एवैनेन सदृङ्त् तेन विबाधते यदग्नये प्रतीकवते य एवास्मात्पापीयान्तं तेनाप नुदते प्र श्रेयाꣳसं भ्रातृव्यं नुदतेऽति सदृशं क्रामति नैनं पापीयानाप्नोति य एवं विद्वानेतयेष्ट्या यजते ॥ ४ ॥

Pravat a cake on eight potsherds, to Agni Vibādhavat, to Agni Pratīkavat. In that they offered to Agni Pravat, whatever Rakṣases indeed were in front,

(3) them they repelled thereby; in that [they offered] to Agni Vibādhavat, whatever Rakṣases indeed were around, them they destroyed thereby; in that [they offered] to Agni Pratīkavat, whatever Rakṣases indeed were behind, them they drove away thereby. Thus the gods prospered (*abhavan*); the Asuras were defeated. He who has enemies should in conflict sacrifice with this sacrificial offering. He should offer to Agni Pravat a cake on eight potsherds, to Agni Vibādhavat,

(4) to Agni Pratīkavat. In that he offers to Agni Pravat, what enemy indeed is superior to him, him he repels thereby; in that [he offers] to Agni Vibādhavat, who indeed is equal to him, him he destroys thereby; in that [he offers] to Agni Pratīkavat, who indeed is inferior to him, him he drives away thereby. He repels the enemy who is superior, surpasses him who is equal [or like him], the inferior one does not get at him who, knowing thus, sacrifices with this sacrificial offering.

No. 1 B

Taittirīyasaṁhitā II. iv. 12

त्वष्टा हतपुत्रो वीन्द्रꣳसोममाऽहरत्तस्मिन्निन्द्र उपहवमैच्छत तं नोपाह्वयत पुत्रं मेऽवधीरिति स यज्ञवेशसं कृत्वा प्रासहा सोममपिबत्तस्य यदत्यशिष्यत तत्त्वष्टाऽऽहवनीयमुप प्रावर्तयत्स्वाहेन्द्रशत्रुर्वर्धस्वेति स यावदूर्ध्वः पराविध्यति तावति स्वयमेव व्यरमत यदि वा तावत्प्रवणम् ॥३६॥

आसीद्यदि वा तावदध्यग्नेरासीत्स संभवन्नग्नीषोमावभि समभवत्स इषुमात्रमिषुमात्रं विष्वङ्ङवर्धत स इमान्लोकानवृणोद्यदिमान्लोकानवृणोत्तद्वृत्रस्य वृत्रत्व तस्मादिन्द्रोऽबिभेदपि त्वष्टा तस्मै त्वष्टा वज्रमसिञ्चत्तपो वै स वज्र आसीत्तमुद्यन्तु नाशक्नोदथ वै तर्हि विष्णुः ॥३७॥

अन्या देवताऽऽसीत्सोऽब्रवीद्विष्णवेहीदमा हरिष्यावो येनायमिदमिति स विष्णुस्त्रेधाऽऽत्मानं वि न्यधत्त पृथिव्या तृतीयमन्तरिक्षे तृतीयं दिवि

No 1 B

(36) Tvaṣṭṛ whose son had been killed, offered the Soma excluding Indra Indra wished for an invitation there, he [Tvaṣṭṛ] did not invite him [saying] 'You have killed [my] son' 'Having made a disturbance at [or destroyed] the sacrifice, he forcibly drank the Soma What remained out of it, that Tvaṣṭṛ placed upon the Āhavanīya fire, with [the repetition of] 'Hail! wax great, he of whom Indra is the killer' While the [fire] was flaming upwards to strike, just then of itself it stayed, whether so much was before,

(37) or so much was over the fire, he sprang up alive and came into union with Agni and Soma He grew up on all sides an arrow [shot, or with the measure of an arrow], he covered up these worlds In that he covered up these worlds, therefore is Vṛtra so called Indra was afraid of him, as also Tvaṣṭṛ. For him Tvaṣṭṛ sprinkled up the Vajra,—penance, verily, was that Vajra—, he could not control it Now, verily, then Viṣṇu

(38) was another deity; he said 'Viṣṇu, come along, let us take hold of that by which he is this [world]' That Viṣṇu depo-

तृतीयमभिपर्यावर्तान्द्विभेयत्पृथिव्यां तृतीयमासीत्तेनेन्द्रो वज्रमुदयच्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा मे प्र हारस्ति वा इदम् ॥ ३८ ॥

मयि वीर्यं तत्ते प्र दास्यामीति तदस्मै प्रायच्छत्तत्प्रत्यगृह्णादधा मेति तद्विष्णवेऽति प्रायच्छत्तद्विष्णुः प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति यदन्तरिक्षे तृतीयमासीत्तेनेन्द्रो वज्रमुदयच्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा मे प्र हारस्ति वा इदम् ॥ ३९ ॥

मयि वीर्यं तत्ते प्र दास्यामीति तदस्मै प्रायच्छत्तत्प्रत्यगृह्णाद्विर्माऽधा इति तद्विष्णवेऽति प्रायच्छत्तद्विष्णुः प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति यद्दिवि तृतीयमासीत्तेनेन्द्रो वज्रमुदयच्छद्विष्णवनुस्थितस्सोऽब्रवीन्मा मे प्र हार्येनाहम् ॥ ४० ॥

इदमस्मि तत्ते प्र दास्यामीति त्वी३इत्यब्रवीत्संधां तु सं दधावहै त्वामेव प्र विशानीति यन्मां प्रविशेः किं मा भुञ्ज्या

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sited himself in three places,—a third on the earth, a third in the middle region, a third in the sky,—for he was afraid of his waxing. The third which was on the earth, by means of it Indra raised the Vajra, supported by Visnu. He said: 'Strike not at me; there is, verily, this

(39) vigour in me, that I shall give you.' He gave it to him, he accepted it and [saying] ' You have supported me ' he offered it further to Visnu. That Visnu accepted, [saying] ' Let Indra place vigour in us.' The third which was in the middle region, by means of it Indra raised the Vajra, supported by Visnu. He said: 'Strike not at me; there is, verily, this

(40) vigour in me, that I shall give you.' He gave it to him, he accepted it, and [saying] ' You have twice supported me ' he offered it further to Visnu. That Visnu accepted, [saying] ' Let Indra place vigour in us.' That hird which was in the sky, by means of it Indra raised the Vajra, supported by Visnu. He said ' Strike not at me; that by which I

(41) am this world, I would give you.' ' Very well ' he said. ' Let us however make a compact; let me just enter you.' 'When you enter me, how would you enjoy me' [Indra] said. 'I would

इत्यब्रवीत्त्वामेवेन्धीय तव भोगाय त्वा प्र विशेयमित्यब्रवीत्तं वृत्रः प्रा-
२८ विशदुदरं वै वृत्रः क्षुत्खलु वै मनुष्यस्य भ्रातृव्यो यः ॥ ४१ ॥

एवं वेद हन्ति क्षुधं भ्रातृव्यं तदस्मै प्रायच्छत्तत्प्रत्यगृह्णात्त्रिर्माऽधा इति
तद्विष्णवेऽति प्रायच्छत्तद्विष्णुः प्रत्यगृह्णादस्मास्विन्द्र इन्द्रियं दधात्विति
२९ यत्त्रिः प्रायच्छत्त्रिः प्रत्यगृह्णात्तत्त्रिधातोस्त्रिधातुत्वं यद्विष्णुरन्वतिष्ठत्
विष्णवेऽति प्रायच्छत्तस्मादैन्द्रावैष्णवꣳ हविर्भवति यद्वा इदं किं च
तदस्मै तत्प्रायच्छदृचस्सामानि यजूꣳषि सहस्रं वा अस्मै तत्प्रायच्छ-
३० त्तस्मात्सहस्रदक्षिणम् ॥ ४२ ॥

No. 1 C

Taittiriyasamhita II v 11

वाक्च मनश्चाऽऽर्तीयेतामहं देवेभ्यो हव्यं वहामीति वागब्रवीदहं
देवेभ्य इति मनस्तौ प्रजापतिं प्रश्नमैताꣳ सोऽब्रवीत् ॥ ६४ ॥

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enkindle you, for your enjoyment, I would enter you' he replied Vrtra entered him, the belly, verily, is Vrtra, hunger, verily, is indeed the enemy of man, he who

(42) knows thus destroys the enemy, hunger He gave it to him, he accepted it, and [saying] 'Thrice have you supported me' offered it further to Visnu Visnu accepted it, saying 'Let Indra place vigour in us' In that he gave thrice and he accepted thrice, therefore is the Tridhātu so called [on account of its three-fold character] In that Visnu supported [him] and he offered it to Visnu, therefore the offering belongs to Indra and Visnu Whatsoever, verily, is this, he gave to him, the Rks, the Samans, the Yajuses A thousand, verily, he offered to him, therefore it has a thousand gifts

No 1 C

(64) Speech and mind competed 'I carry the offering to the gods' speech said, 'I to the gods' mind [said] They two went to Prajāpati to ask [him], he said—

प्रजापतिर्दूतीरेव त्वं मनसोऽसि यद्धि मनसा ध्यायति तद्वाचा वदतीति तत्खलु तुभ्यं न वाचा जुहवन्नित्यब्रवीत्तस्मान्मनसा प्रजापतये जुह्वति मन इव हि प्रजापतिः प्रजापतेराप्त्यै ॥

NO 2

Aitareyabrāhmana I. 13–15

सोमाय क्रीताय प्रोह्यमाणायानुब्रूहीत्याहाध्वर्युः ।

भद्रादभि श्रेयः प्रेहीत्यन्वाह । अयं वाव लोको भद्रस्तस्मादसावेव लोकः श्रेयान् स्वर्गमेव तल्लोकं यजमानं गमयति ॥

बृहस्पतिः पुर एता ते अस्त्विति । ब्रह्म वै बृहस्पतिर्ब्रह्मैवास्मा एतत् पुरोगवमकर्ण वै ब्रह्मण्वद्रिष्यति ॥

Prajāpati [to speech] 'You are but the messenger of mind, for what one thinks of in the mind, one speaks out in speech.' 'In that case, they would not offer to you in speech' said [speech]. Therefore they offer to Prajāpati in the mind—for Prajāpati is, as it were, the mind—for securing Prajāpati.

No. 2

(13) 'For Soma bought and being led forward, do you recite the invitatory verse' says the Adhvaryu.

'From good to better do you come forward' [Taitti. Saṁhitā I. ii. 3. 3] he says—this world, verily, is good; than that the yonder world indeed is better; thereby (*tat*) he causes the sacrificer to go to the world of heaven.

'Let Bṛhaspati be your harbinger' [he says]—Brahman [holy power; a Brāhmana, according to Sāyana], verily, is Bṛhaspati; by this [dvitīyapādapāṭha], he makes the Brahman itself [or Brāhmana himself] go ahead for him [the sacrificer]; not indeed what is associated with Brahman comes to harm.

अथेमवस्य वर आ पृथिव्या इति । देवयजनं वै वरं पृथिव्यै । देवयजन एवैन तदवसाययति ॥

आरे शत्रून् कृणुहि सर्ववीर इति । द्विषन्तमेवास्मै तत् पाप्मानं भ्रातृव्यमपबाधतेऽधरं पादयति ॥

सोम यास्ते मनोभुव इति तृच सौम्य गायत्रमन्वाह । सोमे राजनि प्रोह्यमाणे स्वयैवैनं तद्देवतया स्वेन च्छन्दसा समर्धयति ॥

सर्वे नन्दन्ति यशसाऽऽगतेनेत्यन्वाह । यशो वै सोमो राजा । सर्वो ह वा एतेन क्रीयमाणेन नन्दति यश्च यज्ञे लप्स्यमानो भवति यश्च न ॥

सभासाहेन सख्या सखाय इत्येष वै ब्राह्मणाना सभासाह. सखा यत् सोमो राजा ॥ किल्बिषस्पृदित्येष उ एव किल्बिषस्पृद्यो

'Do you settle on this coveted [or chosen] spot of the earth' [he says]—the altar [*devayajanam*, the place of sacrifice to the gods], verily, is the chosen [spot] of the earth, thereby he causes him to settle on the place of sacrifice to the gods itself

'Do you who are the foremost warrior keep away the enemies' [he says]—thereby he indeed confounds for him the evil enemy (*bhrātrvya*) who hates him, causes him to lie low

'O Soma, those your beneficent'—this triplet [RV. I 91-9-11] dedicated to Soma in the Gayatri metre he recites when Soma the king is being led forward, thereby indeed with his own deity, his own metre, he enriches him

'All rejoice in the glory that has come [in the arrival of Soma who is the cause of glory Sāyana] [RV X 71 10] he recites—glory, verily, is Soma the king Every one, verily, rejoices in his being bought, [both] he who is desirous of gaining something and he who is not

'The friends in [the arrival of] the friend triumphant in the assembly' he says—this one Soma the king, verily, is the friend triumphant in the assembly, of the Brahmanas

'The remover of sin' [he says]—this one, verily, is the remover of sin, he verily, who prospers (*bhavati*, is engaged in the sacrifice, Sāyana), who attains pre-eminence, prospers

वै भवति यः श्रेष्ठतामश्नुते स किल्बिषं भवति । तस्मादाहुर्माऽनुवोचो मा प्रचारीः किल्बिषं नु मा यातयन्निति ॥

पितुषाणिरित्यन्नं वै पितु दक्षिणा वै पितु । तामेनेन सनोत्यन्नस- १८
निमेवैनं तत् करोति ॥

अरं हितो भवति वाजिनायेतीन्द्रियं वै वीर्यं वाजिनम् । आजरसं
हास्मै वाजिनं नापच्छिद्यते य एवं वेद ॥ २१

आगन् देव इत्यन्वाहागतो हि स तर्हि भवति ॥

ऋतुभिर्वर्धतु क्षयमित्यृतवो वै सोमस्य राज्ञो राजभ्रातरो यथा
मनुष्यस्य । तैरेवैनं तत् सहागमयति ॥ २४

दधातु नः सविता सुप्रजामिषमित्याशिषमाशास्ते ॥

स नः क्षपाभिरहभिश्च जिन्वत्वित्यहानि वा अहानि रात्रयः क्षपाः

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sinfully; therefore, they say: 'Do not recite, do not proceed, may you not bring on sin [let them not have sin to requite; Keith].'

'The winner of nourishment' [he says]--food, verily, is nourishment; the sacrificial fee, verily, is nourishment; thereby he wins it [gives it over to the Rtviks: Sāyana]; thereby he indeed makes him the winner [or giver] of food.

'Extremely beneficent [or quite ready] is he for manly vigour' [he says]—the vigour of the sense-organs is, verily, prowess and manly vigour; manly vigour is not lost [even right] up to old age by him who knows thus.

'The god has come' [RV. IV. 53.7] he says—he indeed does arrive by that time.

'With the seasons may he prosper the abode' [he says]—the seasons, verily, are the royal brothers of Soma the king, as in the case of a man; thereby he causes him to come along with them.

'May Savitr bestow upon us good progeny and food' [he says]—this benediction he invokes.

'May he with nights and days strengthen us' [he says] – the days [spoken of in the Mantra], verily, are [the ordinary]

२७ अहोरात्रैरेवास्मा एतामाशिषमाशास्ते । प्रजावन्तं रयिमस्मे समिन्व-
न्वित्याशिषमेवाशास्ते ॥

या ते धामानि हविषा यजन्तीत्यन्वाह । ता ते विश्वा परिभूरस्तु
३० यज्ञम् । गयस्फानः प्रतरणः सुवीर इति । गवा नः स्फावयिता प्रतार-
यितैधीत्येव तदाह ॥

अवीरहा प्रचरा सोम दुर्यानिति । गृहा वै दुर्या बिभ्यति वै सोमाद्राज्ञ
३३ आयतो यजमानस्य गृहाः । स यदेतामन्वाह शान्त्यैवैनं तच्छमयति
सोऽस्य शान्तो न प्रजा न पशून् हिनस्ति ॥

इमां धियं शिक्षमाणस्य देवेति वारुण्या परिदधाति । वरुणदेवत्यो
३६ वा एष तावद्यावदुपनद्धो यावत् परिश्रितानि प्रपद्यते । स्वयैवैनं तद्दे-
वतया स्वेन च्छन्दसा समर्धयति ॥

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days, the nights nights, with the days and the nights he indeed invokes for him this benediction 'Wealth with progeny may he impel for us' [he says] —this same benediction he invokes

'These abodes of yours which they worship with oblation' [RV I 91 19] he recites, 'Let all of them be the encompasser of the sacrifice, sweller of [our] wealth, enabling [us] to cross beyond, [bestower or possessed of] good heroes' [he says]— thereby he, verily, says 'Be you the sweller of our cattle and an accomplisher.'

'Non slayer of [our] heroes, O Soma, do you move amidst our abodes [or doors]' [he says]—houses, verily, are the abodes, the abodes [the warriors in the abodes Sāyana] of the sacrificer, verily, are afraid of Soma the king as he comes along, when he [the Hotr] recites this [verse] he thereby pacifies him by the pacifying [words], he [Soma] pacified injures not his progeny or cattle

'Of him who is learning this prayer, O God' [RV VIII 42 3], with [this verse] to Varuna he concludes, this one [that is, Soma] has Varuna as his deity, so long as he is tied up, so long as he reaches the enclosed places; thereby with his own deity his own metre [Tristubh] he enriches him

शिक्षमाणस्य देवेति शिक्षते वा एष यो यजते ॥ क्रतुं दक्षं वरुण
संशिशाधीति । वीर्यं प्रज्ञानं वरुण संशिशाधीत्येव तदाह ॥ ३९

ययाऽति विश्वा दुरिता तरेम सुतर्माणमधि नावं रुहेमेति । यज्ञो
वै सुतर्मा नौः कृष्णाजिनं वै सुतर्मा नौर्वाग्वै सुतर्मा नौर्वाचमेव तदा-
रुह्य तया स्वर्गं लोकमभि संतरति ॥ ४२

ता एता अष्टावन्वाह रूपसमृद्धाः । एतद्वै यज्ञस्य समृद्धं यद्रूपसमृद्धं
यत् कर्म क्रियमाणमृगभिवदति ॥ तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां
ता द्वादश संपद्यन्ते । द्वादश वै मासाः संवत्सरः । संवत्सरः प्रजापतिः । ४५
प्रजापत्यायतनाभिरेवाऽऽभी राध्नोति य एवं वेद ॥

त्रिः प्रथमां त्रिरुत्तमामन्वाह । यज्ञस्यैव तद्बर्सौ नह्यति स्थेम्ने बलायाविस्रंसाय ॥ १३ ॥ ४८

'Of him who is learning [or of thy suppliant,--Keith]' [he says]—he, verily, learns who sacrifices.

'Will and skill, O Varuna, do you sharpen' [he says]—thereby he, verily, says 'Strength and knowledge, O Varuna, do you sharpen.'

'By which we may cross beyond all evils, and mount upon the easily crossing boat' [he says],—the sacrifice, verily, is the easily crossing boat; the black antelope skin, verily, is the easily crossing boat; speech, verily, is the easily crossing boat; thus having mounted upon speech itself, he crosses over to the world of heaven with it.

These eight [verses] perfect in form he recites; that, verily, in the sacrifice is perfect which is perfect in form, that rite which being performed the verse describes. Of them he recites the first thrice, the last thrice; [thus] they make up twelve; twelve months, verily, form the year; the year is Prajāpati; with these having the same abodes as Prajāpati, he prospers who knows thus.

Thrice the first, thrice the last he recites: thereby he indeed ties the knots of the sacrifice for firmness, for strength, for non-slipping.

अन्यतरोऽनड्वान् युक्तः स्यादन्यतरो विमुक्तोऽथ राजानमुपावहरेयुः ।
यदुभयोर्विमुक्तयोरुपावहरेयुः पितृदेवत्यं राजान कुर्युर्यद्युक्तयोरयोगक्षेमः
५१ प्रजा विन्देत् ताः प्रजाः परिप्लवेरन् । योऽनड्वान् विमुक्तस्तच्छालासदां
प्रजाना रूप यो युक्तस्तच्च क्रियाणाम् । ते ये युक्तेऽन्ये विमुक्तेऽन्य
उपावहरन्त्युभावेव ते क्षेमयोगौ कल्पयन्ति ॥
५४ देवासुरा वा एषु लोकेषु समयतन्त । त एतस्या प्राच्या दिश्ययत-
न्त । तांस्ततोऽसुरा अजयस्ते दक्षिणस्या दिश्ययतन्त । तास्ततोऽसुरा
अजयंस्ते प्रतीच्या दिश्ययतन्त । तास्ततोऽसुरा अजयंस्त उदीच्या
५७ दिश्ययतन्त । तास्ततोऽसुरा अजयंस्त उदीच्या प्राच्या दिश्ययतन्त ।
ते ततो न पराजयन्त । सैषा दिगपराजिता तस्मादेतस्या दिशि
यतेत वा यातयेद्वेश्वरो हानृणाकर्तो. ॥

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(14) One ox [of the two oxen] should remain yoked, the other should be unyoked, and then they should take down the [Soma] king If they were to take down when both [the oxen] were unyoked, they would make the king have the Pitrs as his deity [and so the Soma would cease to be fit for the gods], If when both yoked, lack of acquisition and security would reach the progeny, the progeny would scatter away The ox which is unyoked is the symbol of progeny sitting in the house, the yoked *one* that of *those on the move* Those who take down [Soma] when one is yoked and the other unyoked,—they indeed secure [or bargain for] both acquisition and security

The gods and the Asuras, verily, came into conflict for [or in] these worlds They [the gods] contended in this eastern quarter, the Asuras conquered them thence They contended in the southern quarter; the Asuras conquered them thence They contended in the western quarter, the Asuras conquered them thence They contended in the northern quarter, the Asuras conquered them thence They contended in the north-eastern quarter, they were not conquered thence This is the unconquered quarter, therefore in this quarter one should strive or cause striving For [in this way] one has power to requite one's debts [with the enemy, that is, to defeat him]

ते देवा अब्रुवन्नराजतया वै नो जयन्ति राजानं करवामहा ६०
इति । तथेति । ते सोमं राजानमकुर्वंस्ते सोमेन राज्ञा सर्वा दिशोऽज-
यन् । एष वै सोमराजा यो यजते । प्राचि तिष्ठत्यादधति तेन प्राचीं
दिशं जयति । तं दक्षिणा परिवहन्ति तेन दक्षिणां दिशं जयति । तं ६३
प्रत्यञ्चमावर्तयन्ति तेन प्रतीचीं दिशं जयति । तमुदीचस्तिष्ठत उपाव-
हरन्ति तेनोदीचीं दिशं जयति । सोमेन राज्ञा सर्वा दिशो जयति य
एवं वेद ॥ १४ ॥ ६६

हविरातिथ्यं निरुप्यते सोमे-राजन्यागते । सोमो वै राजा यजमा-
नस्य गृहानागच्छति तस्मा एतद्धविरातिथ्यं निरुप्यते तदातिथ्यस्याति-
थ्यत्वम् ॥ ६९

नवकपालो भवति । नव वै प्राणाः । प्राणानां क्लृप्त्यै प्राणानां
प्रतिप्रज्ञात्यै ॥

The gods said: 'Owing to our being without a king, they, verily, conquer us; let us make a king'. 'Very well' [they said]. They made Soma king; with Soma as king they conquered all the quarters. He, verily, has Soma as king, who sacrifices. While [the cart] stands facing the east, they place [Soma in it]; thereby he conquers the eastern quarter. They carry him round to the south; thereby he conquers the southern quarter. They turn him around to the west; thereby he conquers the western quarter. They take him down from [the cart] facing the north; thereby he conquers the northern quarter. He who knows thus conquers all the quarters by Soma the king.

(15) The hospitable oblation is offered, when Soma the king has come. Soma the king, verily, comes to the abodes of the sacrificer; to him this hospitable oblation is offered, that is why the hospitable reception is so called.

It is offered on nine potsherds;—nine, verily, are the vital airs—[it serves] for the proper functioning of the vital airs, for the recognition [or strengthening] of the vital airs.

७२ वैष्णवो भवति । विष्णुर्वै यज्ञः । स्वयैवैनं तद्देवतया स्वेन
च्छन्दसा समर्धयति ॥

सर्वाणि वाव च्छन्दांसि च पृष्ठानि च सोमं राजानं क्रीतमन्वायन्ति ।
७५ यावन्तः खलु वै राजानमनुयन्ति तेभ्यः सर्वेभ्य आतिथ्यं क्रियते ।
अग्निं मन्थन्ति सोमे राजन्यागते । तद्यथैवादो मनुष्यराज आगते-
ऽन्यस्मिन् वार्हत्युक्षाणं वा वेहतं वा क्षदन्त एवमेवास्मा एतत् क्षदन्त
७८ यदग्निं मन्थन्त्यग्निर्हि देवाना पशुः ॥ १५ ॥

No. 2 A

Aitareyabrahmana II 11-12

देवा वै यज्ञमतन्वत । तांस्तन्वानानसुरा अभ्यायन् यज्ञवेशसमेषां
करिष्याम इति । तानाप्रीते पशौ पुर इव पर्यग्नेर्यूपं प्रति पुरस्तादुपायंस्ते
३ देवाः प्रतिबुध्याग्निमयीः पुरस्त्रिपुरं पर्यास्यन्त यज्ञस्य चाऽऽत्मनश्च गुप्त्यै ।

It belongs to Visnu , Visnu, verily, is the sacrifice Verily, with his own deity, his own metre, he enriches him

All the metres and the Prsthas [RV VIII. 84 1-3 musically chanted], verily, follow Soma the king when bought As many as, verily, do follow the king, to all these is the hospitality offered.

They kindle the fire, when Soma the king has come Just as [in the world] this [guest reception] when a human king has come or another deserving one, they kill a bull or a barren cow, in the same manner, they slay for him in that they enkindle the fire; for Agni is the beast [or victim] of the gods

No. 2 A

(11) The gods, verily, performed the sacrifice To them performing the sacrifice came the Asuras, [saying] 'We shall cause obstruction to their sacrifice' When the victim had the Apri hymns recited over it, before as it were the circumambulation of fire, they attacked them towards the post from the east. The gods, realising [their danger] threw forth citadels made of Agni—three forts for the protection of the sacrifice and their

ता एषामिमा अग्निमय्यः पुरो दीप्यमाना भ्राजमाना अतिष्ठंस्ता असुरा अनपधृष्यैवापाद्रवंस्तेऽग्निनैव पुरस्तादसुररक्षांस्यपाघ्नताग्निना पश्चात् ॥

तयैवैतद्यजमाना यत् पर्यग्नि कुर्वन्त्यग्निमयीरेव तत् पुरस्त्रिपुरं ६
पर्यस्यन्ते यज्ञस्य चाऽऽत्मनश्च गुप्त्यै । तस्मात् पर्यग्नि कुर्वन्ति । तस्मात् पर्यग्नयेऽन्वाह ॥

तं वा एतं पशुमाप्रीतं सन्तं पर्यग्निकृतमुदञ्चं नयन्ति । तस्यो- ९
ल्मुकं पुरस्ताद्धरन्ति । यजमानो वा एष निदानेन यत् पशुरनेन ज्योतिषा यजमानः पुरोज्योतिः स्वर्गं लोकमेष्यतीति । तेन ज्योतिषा
यजमानः पुरोज्योतिः स्वर्गं लोकमेति ॥ १२

तं यत्र निहनिष्यन्तो भवन्ति तदध्वर्युर्बर्हिरधस्तादुपास्यति । यदेवै-नमद आप्रीतं सन्तं पर्यग्निकृतं बहिर्वेदि नयन्ति बर्हिषदमेवैनं तत् कुर्वन्ति॥

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own. These citadels made of Agni here stood shining and blazing forth. Those Asuras, without so much as withstanding [the citadels] ran away. They [the gods], verily, with Agni in front and Agni behind smote away the Asuras and the Rakṣases.

In the same manner thus the sacrificers, in that they perform the circumambulation of fire, throw forth citadels made of Agni–three forts–for the protection of the sacrifice and their own. Therefore they perform the circumambulation of fire; therefore for the circumambulation of fire he recites.

Verily, the victim over which the Āpri hymns have been recited and round which fire has been carried, they lead northwards. Before it they carry a torch [thinking] 'The victim, verily, is in effect the sacrificer; by this light the sacrificer with light before him would be going to the world of heaven'. By that light the sacrificer with light before him goes to the world of heaven.

Where they are about to kill it, there the Adhvaryu throws the sacrificial grass below. In that indeed they carry it outside the altar, when the Āpri hymns have been recited over it

तस्योवध्यगोहं खनन्त्यौषधं वा ऊवध्यमियं वा ओषधीनां प्रतिष्ठा । तदेनत् स्वायामेव प्रतिष्ठायामन्ततः प्रतिष्ठापयन्ति ॥

तदाहुर्यदेष हविरेव यत् पशुरथास्य बह्वपैति लोमानि त्वगसृक् कुष्ठिका शफा विषाणे स्कन्दति पिशितं केनास्य तदापूर्यत इति । यदेवैतत् पशौ पुरोळाशमनुनिर्वपन्ति तेनैवास्य तदापूर्यते ॥

पशुभ्यो वै मेधा उदक्रामस्तौ व्रीहिश्चैव यवश्च भूतावजायेताम् । तद्यत् पशौ पुरोळाशमनुनिर्वपन्ति समेधेन नः पशुनेष्टमसत् केवलेन नः पशुनेष्टमसदिति । समेधेन हास्य पशुनेष्ट भवति केवलेन हास्य पशुनेष्ट भवति य एवं वेद ॥ ११ ॥

तस्य वपामुत्खिद्याऽऽहरन्ति । तामध्वर्युः स्रुवेणाभिघारयन्नाह स्तोके-

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and fire has been carried round it they, verily, make it sit on the grass

They dig for it a hole for the offal (*uvadhya*), the plants, verily, are the offal, this [earth] verily, is the support of the plants, thereby in its own' support they establish it at the end

Now they say This victim here verily, is the oblation, now [or but] much of it goes away —hair, skin, blood dew claws hooves the [two] horns the raw flesh drops away, by what is that made up for it ?' In that they indeed offer at the end a cake at the animal [sacrifice], by that itself is that made up for it

From the victims, verily, the holy essences went away, becoming rice and barley were they produced In that at the animal [sacrifice] they offer at the end a cake [they think] Let our sacrifice be with a victim with the holy essence, let our sacrifice be with a victim entire' His sacrifice is with a victim with the holy essence, his sacrifice is with a victim entire, who knows thus.

(12) Having extracted its omentum they bring it, pouring over it [ghee] with the ladle the Adhvaryu says 'Recite for the drops.' In that the drops drop down, [he thinks] 'The drops,

भ्योऽनुब्रूहीति । तद्यत् स्तोका श्चोतन्ति सर्वदेवत्या वै स्तोका नेन्म इमेऽनभिप्रीता देवान् गच्छानिति ॥

जुषस्व सप्रथस्तममित्यन्वाह । वचो देवप्सरस्तमं हव्या जुह्वान आसनीति अग्नेरेवैनांस्तदास्ये जुहोति ॥

इमं नो यज्ञममृतेषु धेहीति सूक्तमन्वाह । इमा हव्या जातवेदो जुषस्वेति हव्यजुष्टिमाशास्ते । स्तोकानामग्ने मेदसो घृतस्येति मेदसश्च हि घृतस्य च भवन्ति ॥

होतः प्राशान प्रथमो निषद्येत्यग्निर्वै देवानां होताऽग्ने प्राशान प्रथमो निषद्येत्येव तदाह ॥

घृतवन्तः पावक ते स्तोका श्चोतन्ति मेदस इति मेदसश्च ह्येव हि घृतस्य च भवन्ति ॥

स्वधर्मं देववीतये श्रेष्ठं नो धेहि वार्यमित्याशिषमाशास्ते ॥

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verily, have all deities associated with them, let not these unsatisfied by me go to the gods.'

'Rejoice in the most extending' [RV. I. 75. 1], he recites. 'The speech most agreeable to the gods, offering oblations in the mouth' [he says], thereby he offers these in Agni's own mouth.

'This our sacrifice, [O Jātavedas], place among the immortals' [RV. III. 21. 1]—this hymn he recites. 'These oblations, O Jātavedas, be pleased to accept'—with this he invokes the acceptance of [or rejoicing in] the oblations. 'Of the drops, O Agni, of fat, of ghee' [he says]—for they [the drops] are of fat and of ghee.

'O Hotr, eat first seated' [he says]—Agni, verily, is the Hotr of the gods; 'O Agni, eat first seated'—this itself thereby he says.

'Rich in ghee, O purifier, for you the drops of fat drop down' [RV. III. 21. 2] [he says]—for they are indeed of fat and of ghee.

'According to your nature (*svadharman*) for the enjoyment of the gods, give us the eminent coveted thing'—this benediction he invokes.

तुभ्य स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्येति घृतश्चुतो हि भवन्ति ॥

ऋपिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भवेति यज्ञसमृद्धिमाशास्ते ॥

तुभ्यं श्चोतन्त्यध्रिगो शचीव स्तोकासो अग्ने मेदसो घृतस्येति मेदसश्च ह्येव हि घृतस्य च भवन्ति ॥

कविशस्तो बृहता भानुनाऽऽगा हव्या जुषस्व मेधिरेति हव्यजुष्टिमेवाऽऽशास्ते ॥

ओजिष्ठं ते मध्यतो मेद उद्भृतं प्र ते वयं ददामहे । श्चोतन्ति ते वसो स्तोका अधित्वचि प्रति तान् देवशो विहीत्यभ्येवैनास्तद्वषट् करोति । यथा सोमस्याग्ने वीहीति ॥

तद्यत् स्तोकाः श्चोतन्ति सर्वदेवत्या वै स्तोकास्तस्मादियं स्तोकशो वृष्टिर्विभक्तोपाचरति ॥ १२ ॥

'For you, the wise one, O Agni, O giver [or good one], the drops are dropping ghee' [RV III 21 3] [he says]—for they drop ghee

'[O Agni, as] the sage pre eminent you are enkindled, be the best protector of the sacrifice'—with this he invokes the enrichment of the sacrifice

'For you, O Adhrigu [the unassailable one], O mighty one, drop the drops, O Agni, of fat and of ghee' [RV III 21 4] [he says]—for they are indeed of fat and of ghee

'Praised by the poet, with great refulgence, you have come, accept the oblations, O wise one'—with this he, verily, invokes the acceptance of the oblations

'The best [or strongest] *fat from the middle* [*part of the* victim], for you, has been extracted, we give that forth to you For you, O bright one, the drops drop down on the surface *Drink of them among the* [*or for the sake of the various*] *gods*' [RV III 21. 5]—with this, he, verily, makes the *vaṣaṭ* call with reference to them as in 'O Agni, drink of the Soma'

In that the drops drop down and the drops, verily, have all the deities associated with them, therefore there is the shower [of rain] divided into drops

No. 2 B

Aitareyabrāhmana VIII. 14

अथैनं प्राच्यां दिशि वसवो देवाः षड्भिश्चैव पञ्चविंशैरहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिः साम्राज्याय । तस्मादेतस्यां प्राच्यां दिशि ये के च प्राच्यानां राजानः साम्राज्यायैव तेऽभिषिच्यन्ते । सम्राळित्येनानभिषिक्तानाचक्षत एतामेव देवानां विहितिमनु ।

अथैनं दक्षिणस्यां दिशि रुद्रा देवाः षड्भिश्चैव पञ्चविंशैरहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिर्भौज्याय । तस्मादेतस्यां दक्षिणस्यां दिशि ये के च सत्वतां राजानो भौज्यायैव तेऽभिषिच्यन्ते । भोजेत्येनानभिषिक्तानाचक्षत एतामेव देवानां विहितिमनु ।

अथैनं प्रतीच्यां दिश्यादित्या देवाः षड्भिश्चैव पञ्चविंशैरहोभिरभ्य-

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No. 2 B

Then in the eastern quarter the Vasus, the gods anointed him in just six and twenty-five days [with six days with the Pañcaviṁśa: Keith] with this triplet and this Yajus and these exclamations, for overlordship.

Therefore in this eastern quarter whatever kings there are of the easterners, they are indeed anointed for overlordship. They call them 'O overlord,' when anointed according to this same action of the gods.

Then in the southern quarter the Rudras, the gods anointed him in just six and twenty-five days [with six days with the Pañcaviṁśa: Keith] with this triplet and this Yajus and these exclamations, for paramount rule (*bhaujya*). Therefore in this southern quarter whatever kings there are of the Satvats, they are indeed anointed for paramount rule. They call them 'O paramount ruler' when anointed according to this same action of the gods.

Then in the western quarter the Ādityas, the gods anointed him in just six and twenty-five days [with six days with the

षिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिः स्वाराज्याय । तस्मादेतस्या प्रतीच्या दिशि ये के च नीच्याना राजानो येऽपाच्याना स्वाराज्यायैव तेऽभिषिच्यन्ते । स्वराळित्येनानभिषिक्तानाचक्षत एतामेव देवाना विहितिमनु ।

अथैनमुदीच्या दिशि विश्वे देवा· षड्भिश्चैव पञ्चविंशैरहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिर्वैराज्याय । तस्मादेतस्यामुदीच्या दिशि ये के च परेण हिमवन्तं जनपदा उत्तरकुरव उत्तरमद्रा इति वैराज्यायैव तेऽभिषिच्यन्ते । विराळित्येनानभिषिक्तानाचक्षत एतामेव देवाना विहितिमनु ।

अथैनमस्या ध्रुवाया मध्यमाया प्रतिष्ठाया दिशि साध्याश्चाऽऽप्त्याश्च देवाः षड्भिश्चैव पञ्चविंशैरहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभी राज्याय । तस्मादस्या ध्रुवाया मध्यमाया प्रतिष्ठाया दिशि ये

Pañcavimsa Keith] with this triplet and this Yajus and these exclamations, for self-rule Therefore in this western quarter, whatever kings there are of the southerners and westerners, they are indeed anointed for self rule They call them 'O self-ruler' when anointed according to this same action of the gods

Then in the northern quarter the All gods anointed him in just six and twenty five days [with six days with the Pañcavimsa Keith] with this triplet and this Yajus and these exclamations, for sovereignty Therefore in this northern quarter whatever [kings] there are [of] the countries beyond the Himavat, the Uttarakurus and the Uttaramadras, they are indeed anointed for sovereignty They call them 'O sovereign' when anointed according to this same action of the gods

Then in this firm middle established quarter, the Sādhyas and the Āptyas, the gods anointed him in just six and twenty-five days [with six days with the Pancavimsa Keith] with this triplet and this Yajus and these exclamations, for kingship Therefore in this firm middle established quarter whatever

के च कुरुपञ्चालानां राजानः सवशोशीनराणां राज्यायैव तेऽभिषिच्यन्ते ।
राजेत्येनानभिषिक्तानाचक्षत एतामेव देवानां विहितिमनु । २५

अथैनमूर्ध्वायां दिशि मरुतश्चाङ्गिरसश्च देवाः षड्भिश्चैव पञ्चविंशै-
रहोभिरभ्यषिञ्चन्नेतेन च तृचेनैतेन च यजुषैताभिश्च व्याहृतिभिः पारमेष्ठ्याय
महाराज्यायाऽऽधिपत्याय स्वावश्यायाऽऽतिष्ठायेति स परमेष्ठी प्राजापत्यो- २७
ऽभवत् ।

स एतेन महाभिषेकेणाभिषिक्त इन्द्रः सर्वा जितीरजयत्सर्वाँल्लोका-
नविन्दत्सर्वेषां देवानां श्रैष्ठ्यमतिष्ठां परमतामगच्छत्साम्राज्यं भौज्यं ३०
स्वाराज्यं वैराज्यं पारमेष्ठ्यं राज्यं माहाराज्यमाधिपत्यं जित्वाऽस्मिँल्लोके
स्वयंभूः स्वराळमृतोऽमुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वाऽमृतः समभव-
त्समभवत् ॥ १४ ॥ ३३

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kings there are of the Kurupañcālas with the Vaśas and Uśīnaras, they are anointed for kingship. They call them 'O king' when anointed according to this same action of the gods.

Then in the quarter above the Maruts and the Angirases, the gods anointed him in just six and twenty-five days [with six days with the Pañcaviṁśa: Keith] with this triplet and this Yajus and these exclamations, for supreme rule, for great kingship, for suzerainty, for supremacy, for pre-eminence—thus he became the Supreme ruler, associated with Prajāpati.

That Indra anointed with this great anointment won all victories, obtained all the worlds, attained to the excellence, pre-eminence and supremacy over all gods: having won the overlordship, the paramount rule, the self-rule, the sovereignty, the *supreme rule*, the kingship, the great kingship, the pre-eminence in this world, self-existing, self-ruling, immortal, in yonder world of heaven, having obtained all desired objects, immortal he became, he became.

No. 3

Taittiriyabrāhmana I i 2

कृत्तिकास्वग्निमादधीत । एतद्वा अग्नेर्नक्षत्रम् । यत्कृत्तिकाः । स्वायामेवैनं देवतायामाधाय । ब्रह्मवर्चसी भवति ।

मुखं वा एतन्नक्षत्राणाम् । यत्कृत्तिकाः । य कृत्तिकास्वग्निमाधत्ते । मुख्य एव भवति ।

अथो खलु (१) अग्निनक्षत्रमित्यपचायन्ति । गृहान्ह दाहुको भवति ।

प्रजापती रोहिण्यामग्निमसृजत । तं देवा रोहिण्यामादधत । ततो वै ते सर्वान्रोहानरोहन् । तद्रोहिण्यै रोहिणित्वम् । यो रोहिण्यामग्निमाधत्ते । ऋध्नोत्येव । सर्वान्रोहान्रोहति ।

No. 3

One should establish [that is, set up the pile for] the fire on the Krttika [the Pleiades, Naksatra] This, verily, is Agni's Naksatra, what are the Krttikas Having established the fire in its own deity itself, one becomes possessed of Brahmanical lustre.

This, verily, is the foremost (*mukham*) of the Naksatras what are the Krttikas He, who establishes the fire on the Krttikā Naksatra, becomes indeed the foremost

On the other hand, [some] indeed (1) fear (*apacāyanti*) this because (*iti*) it is Agni's Naksatra He [Agni] indeed burns the abodes [of the sacrificer who establishes the fire on the Krttikā Naksatra]

Prajāpati created Agni on the Rohini [the fourth lunar mansion], him the gods established on the Rohinī Consequently (*tatah*) they, verily, secured all desired objects; that is why the Rohinī is so called He, who establishes the fire on the Rohinī, does become prosperous, he secures all desired objects

देवा वै भद्राः सन्तोऽग्निमाधित्सन्त । (२) तेषामनाहितोऽग्निरासीत् ।
अथैभ्यो वामं वस्वपाक्रमत् । ते पुनर्वस्वोरादधत । ततो वै तान्वामं
वसूपावर्तत । यः पुराभद्रः सन्पापीयान्त्स्यात् । स पुनर्वस्वोरग्निमादधीत । १२
पुनरेवैनं वामं वसूपावर्तते । भद्रो भवति ।

यः कामयेत दानकामा मे प्रजाः स्युरिति । स पूर्वयोः फल्गुन्यो-
रग्निमादधीत (३) । अर्यम्णो वा एतन्नक्षत्रम् । यत्पूर्वे फल्गुनी । १५
अर्यमेति तमाहुर्यो ददाति । दानकामा अस्मै प्रजा भवन्ति ।

यः कामयेत भगी स्यामिति । स उत्तरयोः फल्गुन्योरग्निमादधीत ।
भगस्य वा एतन्नक्षत्रम् । यदुत्तरे फल्गुनी । भग्येव भवति । १८

कालकञ्जा वै नामासुरा आसन् (४) । ते सुवर्गाय लोकाया-

The gods, indeed, being in prosperous circumstances (*bhadrāḥ*) wished to establish the fire; (2) Agni was not properly established in their case. Now [their] coveted wealth departed from them. They established [the fire] on the Punarvasu [the seventh lunar mansion]. Consequently [their] coveted wealth, verily, came back to them. He who, being in prosperous circumstances before may have [now] been reduced to straits (*pāpiyān*), should establish the fire on the Punarvasu. To him again [his] coveted wealth indeed comes back, he becomes prosperous.

One who desires 'Let the people be desirous of giving gifts to me,' should establish the fire on the Pūrvāphalgunī [the eleventh lunar mansion]. (3) Of Aryaman, verily, is this Nakṣatra, which is called Pūrvāphalgunī. Him they call Aryaman, who gives; people become desirous of giving gifts to him.

One who desires 'Let me be possessed of affluence [or the six-fold miraculous powers]' should establish the fire on the Uttarāphalgunī [the twelfth lunar mansion]. Of Bhaga, verily, is this Nakṣatra, which is called Uttarāphalgunī. He indeed becomes possessed of affluence.

There indeed were Asuras named Kālakañjas. (4) They piled up the fire for the sake of the heavenly world, when each individual (*puruṣaḥ puruṣaḥ*) laid on one brick [to make up the

ग्निमचिन्वन्त । पुरुष इष्टकामुपादधात्पुरुष इष्टकाम् । स इन्द्रो ब्राह्मणो ब्रुवाण इष्टकामुपाधत्त । एषा मे चित्रा नामेति । ते सुवर्गं लोकमाभारोहन् । स इन्द्र इष्टकामावृहत् । तेऽवाकीर्यन्त । येऽवाकीर्यन्त । त ऊर्णावभयोऽभवन् । द्वावुदपतताम् (५) । तौ दिव्यौ श्वानावभवताम् । यो भ्रातृव्यवान्त्स्यात् । स चित्रायामग्निमादधीत । अवकीर्यैव भ्रातृव्यान् । ओजो बलमिन्द्रियं वीर्यमात्मन्धत्ते ।

वसन्ता ब्राह्मणोऽग्निमादधीत । वसन्तो वै ब्राह्मणस्यर्तुः । स्व एवैनमृतावाधाय । ब्रह्मवर्चसी भवति । मुखं वा एतदृतूनाम् (६) । यद्वसन्तः । यो वसन्ताऽग्निमाधत्ते । मुख्य एव भवति । अथो योनिमन्तमेवैनं प्रजातमाधत्ते । ग्रीष्मे राजन्य आदधीत । ग्रीष्मो वै राजन्यस्यर्तुः । स्व एवैनमृतावाधाय । इन्द्रियावी भवति । शरदि वैश्य आदधीत ।

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pile] Then Indra calling himself [that is, disguised as] a Brahmana laid on a brick, saying 'This one is mine, called Citrā [*conspicuous, giving excellent fruit*]'. They [*the Asuras*] began to ascend to the heavenly world, when Indra took off [his] brick [with the result that] they fell down huddled up Those that were swept off [thus] became spiders Two [of the Asuras] ascended up; (5) they became the two heavenly dogs One who might have a rival should establish the fire on the Citrā [the fourteenth lunar mansion], having indeed swept off [his] rivals, he *places in himself vigour, prowess, vitality and strength.*

A Brāhmana should establish' the fire in Vasanta [Spring]; the Vasanta, verily, is the Brahmana's season; having established him [Agni] in his own season, he becomes possessed of Brahmanical lustre *Foremost, verily, is this of the seasons,* (6) what is called Vasanta. He who establishes Agni in Vasanta, becomes indeed the foremost; and further establishes him [the fire] produced as indeed capable of reproduction. A Ksatriya should establish [Agni] in the Grisma [Summer] season; the Grisma, verily, is the Ksatriya's season, having established him [the fire] in his own season, he becomes possessed of vigour.

शरद्वै वैश्यस्यर्तुः (७)। स्व एवैनमृतावाधाय । पशुमान्भवति ।

न पूर्वयोः फल्गुन्योरग्निमादधीत । एषा वै जघन्या रात्रिः संवत्स-
रस्य । यत्पूर्वे फल्गुनी । पृष्टित एव संवत्सरस्याग्निमाधाय । पापीयान्भ- ३३
वति । उत्तरयोरादधीत । एषा वै प्रथमा रात्रिः संवत्सरस्य । यदुत्तरे
फल्गुनी मुखत एव संवत्सरस्याग्निमाधाय । वसीयान्भवति ।

अथो खलु । यदैवैनं यज्ञ उपनमेत् । अथाऽऽदधीत । सैवास्यर्धिः (८) ३६

No. 3 A

Taittirīyabrāhmaṇa I. i. 9

शमीगर्भादग्निं मन्थति । एषा वा अग्नेर्यज्ञिया तनूः । तामेवास्मै जनयति ॥

A Vaiśya should establish [Agni] in the Śarad [Autumnal season]; the Śarad, verily, is the Vaiśya's season; having established him [the fire] in his own season, he becomes possessed of cattle.

One should not establish the fire on the Pūrvāphalgunī this, verily, is the hindmost night of the year, what is called the Pūrvāphalgunī. Having established the fire just at the fag end of the year, he becomes reduced to straits. One should establish [the fire] on the Uttarāphalgunī; this, verily, is the first night of the year, what is called the Uttarāphalgunī. Having established the fire just at the beginning of the year, he becomes possessed of wealth.

However, whenever indeed the sacrifice becomes agreeable to one, one should establish [the fire]; that itself is its enrichment.

No. 3 A

He [the worshipper] churns the fire out of the womb [or the interior part, or the Aśvattha] of the Śamī [tree]. This, verily, is the sacrificial [or holy] form of Agni. He generates that same [form] for him [the fire-god].

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अदितिः पुत्रकामा । साध्येभ्यो देवेभ्यो ब्रह्मौदनमपचत् । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्यै धाता चार्यमा चाजायेताम् ॥

सा द्वितीयमपचत् (१) । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्यै मित्रश्च वरुणश्चाजायेताम् ॥

सा तृतीयमपचत् । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्या अंशश्च भगश्चाजायेताम् ॥

सा चतुर्थमपचत् (२) । तस्या उच्छेषणमददुः । तत् प्राऽऽश्नात् । सा रेतोऽधत्त । तस्या इन्द्रश्च विवस्वांश्चाजायेताम् ॥

ब्रह्मौदनं पचति । रेत एव तद्दधाति । प्राश्नन्ति ब्राह्मणा ओदनम् । यदाज्यमुच्छिष्यते । तेन समिधोऽभ्यज्याऽऽदधाति । उच्छेषणाद्धा अदिती रेतोऽधत्त (३) । उच्छेषणादेव तद्रेतो धत्ते ॥

Aditi, desirous of sons, cooked the Brahmaudana [the cooked rice with which four priests are to be fed] for the gods the Sadhyas They [the priests] gave her the residual food She ate it She conceived [lit held the semen] Of her were born Dhatr and Aryaman [two of the Adityas]

She cooked [the Brahmaudana] a second time (1) They gave her the residual food She ate it She conceived Of her were born Mitra and Varuna

She cooked [the Brahmaudana] a third time They gave her the residual food She ate it She conceived Of her were born Amsa and Bhaga

She cooked [the Brahmaudana] a fourth time (2) They gave her the residual food She ate it She conceived Of her were born Indra and Vivasvat

He cooks the Brahmaudana Thereby he bears the semen itself The Brahmanas eat the cooked rice What ghee is left over [after being used for the sacrifice], having anointed with it the sacrificial sticks (*samidhah*) he lays them [on the fire] From the residual food, verily, Aditi conceived (3) From the residual food itself he thereby bears the semen.

अस्थि वा एतत् । यत् समिधः । एतद्रेतः । यदाज्यम् । यदाज्येन समिधोऽभ्यज्याऽऽदधाति । अस्थ्येव तद्रेतसि दधाति ॥

तिस्र आदधाति मिथुनत्वाय । इयतीर्भवन्ति । प्रजापतिना यज्ञमुखेन संमिताः (४) । इयतीर्भवन्ति । यज्ञपरुषा संमिताः । इयतीर्भवन्ति । एतावद्वै पुरुषे वीर्यम् । वीर्यसंमिताः ॥

आर्द्रा भवन्ति । आर्द्रमिव हि रेतः सिच्यते । चित्रियस्याश्वत्थस्याऽऽदधाति । चित्रमेव भवति । घृतवतीभिरादधाति (५) । एतद्वा अग्नेः प्रियं धाम । यद्घृतम् । प्रियेणैवैनं धाम्ना समर्धयति । अथो तेजसा ॥

गायत्रीभिर्ब्राह्मणस्याऽऽदध्यात् । गायत्रच्छन्दा वै ब्राह्मणः । स्वस्य

Bones, verily, are these what are the sacrificial sticks. It is semen what is the ghee. In that he having anointed the Samidhs with the ghee, lays them [on the fire], he thereby places the bones themselves in the semen.

He lays on three [Samidhs] for constituting a Mithuna [parents and the child are called a Mithuna or pair]. They should be as long as this [as demonstrated by the teacher *prādeśābhinayena*] measured by Prajāpati, the face of the Yajña : (4) they should be as long as this, measured by the part [that is, the blade of grass used for making the *pavitra*] of the Yajña ; they should be as long as this—so much, verily, is the manly vigour in a man,—measured by the manly vigour [as indicated by the eye, the ear etc. on the span-long face].

They [the Samidhs] should be wet [that is, sappy], because the semen sprinkled up is just wet. He should lay them belonging to an Aśvattha tree standing conspicuous (*citriyasya*). [Thereby] there is indeed wonderful (*citram*) [prosperity for him]. He should lay them with [the recital of] Ṛk-verses referring to Ghṛta. (5) This, verily, is Agni's dear abode, what is ghee. With the dear abode itself he enriches him and also with splendour.

For a Brāhmana, he should lay on [the Samidhs] with [the recital of] verses in the Gāyatrī metre,—for the Brāhmana has the Gāyatrī as his [special] metre—for the sake of regaining his

च्छन्दसः प्रत्ययनस्त्वाय । त्रिष्टुभी राजन्यस्य । त्रिष्टुप्छन्दा वै राजन्यः स्वस्य च्छन्दसः प्रत्ययनस्त्वाय (६) जगतीभिर्वैश्यस्य । जगतीच्छन्दा वै वैश्य । स्वस्य च्छन्दसः प्रत्ययनस्त्वाय ॥

तꣳ संवत्सरं गोपायेत् । संवत्सरꣳ हि रेतो हितं वर्धते । यद्येनꣳ संवत्सरे नोपनमेत् । समिधः पुनरादध्यात् । रेत एव तद्धितं वर्धमानमेति ॥

न माꣳसमश्नीयात् । न स्त्रियमुपेयात् (७) । यन्माꣳसमश्नीयात् । यत् स्त्रियमुपेयात् । निर्वीर्यः स्यात् । नैनमग्निरुपनमेत् ॥

श्व आधास्यमानो ब्रह्मौदन पचति । आदित्या वा इत उत्तमाः सुवर्गं लोकमायन् । ते वा इतो यन्तं प्रतिनुदन्ते । एते खलु वावाऽऽदित्याः । यद्ब्राह्मणाः । तैरेव सन्त्वं गच्छति (८) । नैनं प्रतिनुदन्ते ॥

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own metre, for a Rajanya [Ksatriya] with verses in the Tristubh metre—for the Ksatriya has the Tristubh as his [special] metre—for the sake of regaining his own metre, (6) for a Vaisya with verses in the Jagati metre—for the Vaisya has the Jagati as his [special] metre—for the sake of regaining his own metre

He should preserve him [the fire] for one year, for the semen laid develops in a year If in a year he [the fire] does not bend low [that is, is not successfully generated] for him, he should lay on Samidhs again, for that is the semen itself laid, which goes on developing

He should not eat flesh, he should not approach [his] *wife* (7) If he were to eat flesh, if he were to approach his wife, he would be without manly vigour, the fire would not become favourable to him

Wishing to establish the fire the next day, he cooks the Brahmaudana [to-day] The Adityas, verily, going high up from here, reached the heavenly world They, verily, force back one going up from here These surely are, verily, the Adityas, what are the Brāhmanas [By cooking the Brahmaudana] he secures indeed their agreement, (8) *they do not force* him back.

ब्रह्मवादिनो वदन्ति । क्व सः । अग्निः कार्यः । योऽस्मै प्रजां पशून्
प्रजनयतीति । शल्कैस्तां रात्रिमग्निमिन्धीत । तस्मिन्नुपव्युषमरणी ३६
निष्टपेत् । यथर्षभाय वाशितान्याविच्छायति । तादृगेव तत् । अपोदूह्य
भस्माग्निं मन्थति (९) । सैव साग्नेः संततिः । तं मन्थित्वा प्राञ्चमुद्धरति ।
संवत्सरमेव तद्रेतो हितं प्रजनयति ॥ ३९

अनाहितस्तस्याग्निरित्याहुः । यः समिधोऽनाधायाग्निमाधत्त इति ।
ताः संवत्सरे पुरस्तादादध्यात् । संवत्सरादेवैनमवरुध्याऽऽधत्ते । यदि
संवत्सरे नाऽऽदध्यात् । द्वादश्यां पुरस्तादादध्यात् । संवत्सरप्रतिमा वै ४२
द्वादश रात्रयः । संवत्सरमेवास्याऽऽहिता भवन्ति । यदि द्वादश्यां नाऽऽद-
ध्यात् । त्र्यहे पुरस्तादादध्यात् । आहिता एवास्य भवन्ति (१०) ।

Doctors of theology ask: Where is that fire to be generated who would bring forth cattle and progeny for us? [The answer is]—he should enkindle the fire that [whole] night with dry pieces of wood and in it he should heat up the [two] Aranis by drawn (*upavyuṣam*). Just as a cow ripe for pairing takes [herself] near a bull, so it is just the same here. Having brushed aside the ashes, he churns out the fire. (9) That same is [that is, brings about] the continuity of the fire. Having churned it out he carries it eastward. The semen indeed laid for a year itself generates.

They say: the fire of him is not [properly] established, who establishes it without laying on the Samidhs [as described before]. He should lay them on a year prior [to the setting up of the fire]; having secured it for a year, he should establish it. If he would not lay on [the Samidhs] for a year, he should lay on for twelve nights prior [to the Agnyādhāna] Twelve nights, verily, stand for a year. And they [the Samidhs] are [as good as] laid on for a year itself for him. If he would not lay on for twelve nights, he should lay on for three days previously, they are [in that case] indeed laid on [rightly and truly] for him. (10)

No. 3 B

Taittiriyabrahmana II ii 9

इदं वा अग्रे नैव किंचनाऽऽसीत् । न द्यौरासीत् । न पृथिवी । नान्तरिक्षम् । तदसदेव सन्मनोऽकुरुत स्यामिति । तदतप्यत । तस्मात्तेपानाद्धूमोऽजायत । तद्भूयोऽतप्यत । तस्मात्तेपानादग्निरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानाज्ज्योतिरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानादर्चिरजायत । तद्भूयोऽतप्यत । तस्मात्तेपानान्मरीचयोऽजायन्त । तद्भूयोऽतप्यत । तस्मात्तेपानादुदारा अजायन्त । तद्भूयोऽतप्यत । तदभ्रमिव समहन्यत ।

तद्वस्तिमभिनत् (२)। स समुद्रोऽभवत् । तस्मात्समुद्रस्य न पिबन्ति । प्रजननमिव हि मन्यन्ते । तस्मात्पशोर्जायमानादापः पुरस्ताद्यन्ति ।

तद्दशहोताऽन्वसृज्यत । प्रजापतिर्वै दशहोता ।
य एवं तपसो वीर्यं विद्वांस्तप्यते । भवत्येव ।

No 3 B

All this, verily, had been nothing whatsoever in the beginning There was no heaven [or sky], no earth, no middle region *It being unmanifest itself thought 'May I come into being'* It practised penance from it that had practised penance, smoke was produced It further practised penance, from it that had practised penance, Agni was produced It further practised penance, from it that had practised penance, light was produced It further practised penance, from it that had practised penance, flame was produced It further practised penance, from it that had practised penance, were produced rays of flame It further practised penance, from it that had practised penance, were produced the flashes of light It further practised penance, it all] became solidified like a cloud

It broke open the lower belly, (2) *that became the sea*, therefore they do not drink of the sea For they regard it as the conception in the womb Therefore [even to-day] prior to the *birth of a creature, waters flow out*

Then Dasahotr was created, Prajapati, verily, is Dasahotr He, who knowing thus the power of penance practises penance, does become *powerful*

तद्वा इदमापः सलिलमासीत् । सोऽरोदीत्प्रजापतिः (३) । स कस्मा १२
अज्ञि । यद्यस्या अप्रतिष्ठाया इति । यदप्स्ववापद्यत । सा पृथिव्य-
भवत् । यद्व्यमृष्ट । तदन्तरिक्षमभवत् । यदूर्ध्वमुदमृष्ट । सा द्यौरभवत् ।
यदरोदीत् । तदनयो रोदस्त्वम् (४) । य एवं वेद । नास्य गृहे १५
रुदन्ति । एतद्वा एषां लोकानां जन्म । य एवमेषां लोकानां जन्म वेद ।
नैषु लोकेष्वार्तिमार्च्छति । स इमां प्रतिष्ठामविन्दत ।

स इमां प्रतिष्ठां विच्वाऽकामयत प्रजायेयेति । स तपोऽतप्यत । १८
सोऽन्तर्वानभवत् । स जघनादसुरानसृजत (५) । तेभ्यो मृन्मये पात्रे-
ऽन्नमदुहत् । याऽस्य सा तनूरासीत् । तामपाहत । सा तमिस्राऽभवत् ।

सोऽकामयत प्रजायेयेति । स तपोऽतप्यत । सोऽन्तर्वानभवत् । स २१
प्रजननादेव प्रजा असृजत । तस्मादिमा भूयिष्ठाः । प्रजननाद्ध्येना असृ-

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All this, verily, had been mere waters. That Prajāpati wept (3) 'Why have I been created, if [there is nothing more on] this unestablished [earth]?' What [tears] fell into the waters, that became the earth; what he wiped off, that became the middle region; what he tossed on high, that became the heaven. In that he wept, therefore these two [heaven and earth] are called Rodasī. (4) At the house of him who knows thus, they weep not. This, verily, is the birth of these worlds. He who knows thus the birth of these worlds does not become distressed in these worlds. He [Prajāpati] secured this [earth] established or stable].

Having secured this [earth] stable, he desired 'May I produce.' He practised penance. He conceived; he created the [Asuras from the lower part. (5) For them he provided [lit milked] food in an earthen vessel. What had been his body [for creating the Asuras], he destroyed; that became the Night.

He desired 'May I produce.' He practised penance. He conceived; he created the creatures by means of procreation itself. Therefore these [creatures] are many or [form the majority]; for he created these through procreation. (6) For them.

जत (६)। ताभ्यो दारुमये पात्रे पयोऽदुहत्। याऽस्य सा तनूरासीत्।
२४ तामपाहत। सा ज्योत्स्नाऽभवत्।

सोऽकामयत प्रजायेयेति। स तपोऽतप्यत। सोऽन्तर्वानभवत्। स
उपपक्षाभ्यामेवर्तूनसृजत। तेभ्यो रजते पात्रे घृतमदुहत्। याऽस्य
२७ सा तनूरासीत् (७)। तामपाहत। सोऽहोरात्रयोः संधिरभवत्।

सोऽकामयत प्रजायेयेति। स तपोऽतप्यत। सोऽन्तर्वानभवत्। स
मुखाद्देवानसृजत। तेभ्यो हरिते पात्रे सोममदुहत्। याऽस्य सा तनूरासीत्।
३० तामपाहत। तदहरभवत् (८)।

एते वै प्रजापतेर्दोहाः। य एवं वेद। दुह एव प्रजाः।

दिवा वै नोऽभूदिति। तद्देवानां देवत्वम्। य एवं देवानां देवत्वं
३३ वेद। देववानेव भवति।

एतद्वा अहोरात्राणां जन्म। य एवमहोरात्राणां जन्म वेद। नाहो-
रात्रेष्वार्तिमार्च्छति (९)।

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he provideo milk in a wooden vessel What had been his body [for creating the creatures] he destroyed, that *became* tLe Moon light

He desired 'May I produce ' He practised penance He conceived he created the seasons by [his] shoulders themselves For them he provided ghee in a silver vessel What had been his body [*for creating the seasons*], *(7) he destroyed*, that become the Junction of Night and Day

He desired 'May I produce He practised penance He conceived he created the gods from his mouth For them he provided the Soma in a green vessel What had been his body [for creating the gods] he destroyed, that became the Day (8)

These verily, are the milkings of Prajāpati [For him] who knows thus the people yield desired objects (*d ihūh*)

'The day ,verily, had been for us [the gods said], therefore the gods are so called He who knows thus the godly nature of the gods, becomes possessed of gods [or light]

This verily, is the birth of Days and Nighta He who knows thus the birth of Days and Nights, does not become distressed throughout days and nights (9)

असतोऽधि मनोऽसृज्यत । मनः प्रजापतिमसृजत । प्रजापतिः प्रजा ३६
असृजत । तद्वा इदं मनस्येव परमं प्रतिष्ठितम् । यदिदं किंच । तदेत-
च्छ्वोवस्यसं नाम ब्रह्म ।

व्युच्छन्ती व्युच्छन्त्यस्मै वस्यसी वस्यसी व्युच्छति । प्रजायते ३९
प्रजया पशुभिः । प्र परमेष्ठिनो मात्रामाप्नोति । य एवं वेद (१०) ।

No. 3 C

Taittiriyabrāhmana III. ii. 8-9

देवस्य त्वा सवितुः प्रसव इत्याह प्रसूत्यै । अश्विनोर्बाहुभ्यामि-
त्याह । अश्विनौ हि देवानामध्वर्यू आस्ताम् । पूष्णो हस्ताभ्यामित्याह
यत्यै । संवपामीत्याह । यथादेवतमेवैनानि संवपति ॥ समापो अद्भिर- ३

From the Unmanifest was first created the mind; the mind created Prajāpati, Prajāpati created the creatures. Therefore, verily, is this most distant established in the mind itself, whatsoever exists. Therefore is this Brahman called Śvovasyasa [which becomes more and more prominent day after day].

Dawning and dawning and bringing forth greater and greater *prosperity*, *[the Dawn] dawns [for him]*, *he is born* with progeny and cattle, he secures the measure [of the glory] of Paramesthin, he who knows thus. (10)

No. 3 C

'To you on the impulse of the god Savitṛ' he says for the sake of proper impulse; 'With the arms of the Aśvins' he says, for, the Aśvins are the Adhvaryu [priests] of the gods; 'With the hands of Pūṣan' he says for the sake of the control [of his hands] 'I pour together' he says; he pours together the flour-mass (*enāni*) with due regard to the deities. 'The waters have mixed with the waters, the plants [or vegetables]

ग्मत् समोषधयो रसेनेत्याह । आपो वा ओषधीर्जिन्वन्ति । ओषधयो-ऽपो जिन्वन्ति । अन्या वा एतासामन्या जिन्वन्ति (१) ।

तस्मादेवमाह ॥ सꣳ रेवतीर्जगतीभिर्मधुमतीर्मधुमतीभिः सृज्यध्वमित्याह । आपो वै रेवतीः । पशवो जगतीः । ओषधयो मधुमतीः । आप ओषधीः पशून् । तानेवास्मा एकधा, सꣳसृज्य । मधुमतः करोति ॥ अद्भ्यः परि प्रजाताः स्थ समद्भिः पृच्यध्वमिति पर्याप्लावयति । यथा सुवृष्ट इमामनु विसृत्य (२) ।

आप ओषधीर्महयन्ति । तादृगेव तत् ॥ जनयत्यै त्वा संयौमीत्याह । प्रजा एवैतेन दावार । अग्नये त्वाऽग्नीषोमाभ्यामित्याह व्यावृत्त्यै । मखस्य शिरोऽसीत्याह । यज्ञो वै मखः । तस्यैतच्छिरः । यत् पुरोडाशः । तस्मादेवमाह (३) ।

घर्मोऽसि विश्वायुरित्याह । विश्वमेवाऽऽयुर्यजमाने दधाति । उरु

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with the sap' he says, the waters, verily, nourish the plants the plants nourish the waters, among these, they nourish each other (1)

Therefore he says thus 'Join you wealthy ones with the moving ones, sweet ones with the sweet' he says Waters, verily, are wealthy, the cattle moving ones, plants sweet Waters, plants, cattle—having joined them together into one for him [the Yajamana], he makes them sweet With 'You are produced from the waters, mix you well with the waters' he thoroughly kneads [the flour], as in a good shower [of rain], having penetrated through this [earth] (2)

the waters make the plants thrive so it is in the present case 'For generating I join you' he says, thereby he sustains the progeny itself 'For Agni you, for Agni and Soma' he says for excluding [other deities] 'You are the head of Makha' he says; the sacrifice, verily, is Makha, this is his head, what is the Purodāsa [the flour-cake] Therefore he says thus (3)

'You are the cauldron (*gharmah*) containing all life' he says, he gives complete [or full] life itself to the sacrificer.

प्रथस्वोरु ते यज्ञपतिः प्रथतामित्याह । यजमानमेव प्रजया पशुभिः प्रथयति ॥ त्वचं गृह्णीष्वेत्याह । सर्वमेवैनꣳ सतनुं करोति । अथाप आनीय परिमार्ष्टि । माꣳस एव तत् त्वचं दधाति । तस्मात् त्वचा माꣳसं छन्नम् ॥ घर्मो वा एषोऽशान्तः (४) ।

अर्धमासेऽर्धमासे प्रवृज्यते । यत् पुरोडाशः । स ईश्वरो यजमानꣳ शुचाऽप्रदहः । पर्यग्नि करोति । पशुमेवैनमकः । शान्त्या अप्रदाहाय । त्रिः पर्यग्नि करोति । त्र्यावृद्धि यज्ञः ॥ अथो रक्षसामपहत्यै । अन्तरितꣳ रक्षोऽन्तरिता अरातय इत्याह (५) ।

रक्षसामन्तर्हित्यै । पुरोडाशं वा अधिश्रितꣳ रक्षाꣳस्यजिघाꣳसन् । दिवि नाको नामाग्नी रक्षोहा । स एवास्माद्रक्षाꣳस्यपाहन् ॥ देवस्त्वा सविता श्रपयत्वित्याह । सवितृप्रसूत एवैनꣳ श्रपयति । वर्षिष्ठे अधिनाके

'Extend widely and let your lord of the sacrifice be extended widely' he says; he makes the sacrificer himself extend [that is, thrive] in progeny and cattle. 'Take on skin' he says, he makes the whole of it possessed of body. Then having brought water he moistens it; thereby he puts on skin over the flesh itself; therefore by skin is flesh covered. This one, verily, is the cauldron uncooled (4)

heated up after each half-month, what is the Puroḍāśa. It is capable of burning the sacrificer by its heat; he carries round the burning fire-brand, and makes it a veritable animal-victim to pacify it and to prevent it from burning. He carries the fire-brand thrice,—for a sacrifice is three-fold—for the driving away of Rakṣases. 'The Rakṣas is obstructed, the enemies are obstructed' he says (5)

for the obstruction of the Rakṣases. The Rakṣases, verily, desired to destroy the Puroḍāśa placed in position [on the fire]; in heaven there was a Rakṣas-destroying fire called Nāka. He alone drove away the Rakṣases from this [Puroḍāśa]. 'May the god Savitṛ cook you' he says; impelled by Savitṛ alone, he

इत्याह । रक्षसामपहत्यै । अग्निस्ते तनुव माऽतिऽधागित्याहानतिदाहाय । अग्ने हव्यꣳरक्षस्वेत्याह गुप्त्यै (६) ।

अविदहन्तः श्रपयतेति वाच विसृजते । यज्ञमेव हवीꣳष्यभिव्याहृत्य प्रतनुते । पुरोरुचमविदाहाय शृत्यै करोति । मस्तिष्को वै पुरोडाश. । त यन्नाभिवासयेत् । आविर्मस्तिष्कः स्यात् । अभिवासयति । तस्माद्गुहा मस्तिष्क. । भस्मनाऽभिवासयति । तस्मान्माꣳसेनास्थि च्छन्नम् (७) ।

वेदेनाभिवासयति । तस्मात् केशै शिरश्छन्नम् । अखलतिभावुको भवति । य एवं वेद ॥ पशोर्वै प्रतिमा पुरोडाशः । स नायजुष्कमभिवास्य. । वृथैव स्यात् । ईश्वरा यजमानस्य पशव. प्रमेतो ॥ स ब्रह्मणा पृच्यस्वेत्याह । प्राणा वै ब्रह्म (८) ।

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cooks it 'On the highest firmament' he says for driving away the Raksases 'May not Agni burn your body too much' he says, for not over burning it 'O Agni, guard the offering' he says for protecting [it] (6)

'Without over burning cook [it]'—thus he issues command [to the Āgnīdhra] he extends the yajña itself by speaking about the offerings, and stimulates taste [in the gods by instructing] about avoiding over baking and cooking Purodasa, verily, is the brain, if one does not clothe it round, the brain would stand exposed He clothes [it] therefore the brain remains concealed (*guhā*) He besmears it with ashes, therefore the bone is concealed by flesh (7)

He besmears it with a broom (*veda*) therefore is the head concealed by [or covered with] hair He is not liable to become bald headed who knows thus Purodasa, verily, is the representative [or image] of the animal victim, it should not be besmeared without [the recitation of] the Yajus Mantra as that would be of no avail [without the Yajus Mantra] and the cattle of the sacrificer would be liable to perish 'Be united with the prayer' he says, prayer (*brahman*), verily, is the vital airs (8)

प्राणाः पशवः । प्राणैरेव पशून्संपृणक्ति । न प्रमायुका भवन्ति । यजमानो वै पुरोडाशः । प्रजा पशवः पुरीषम् । यदेवमभिवासयति । यजमानमेव प्रजया पशुभिः समर्धयति । देवा वै हविर्भृत्वाऽब्रुवन् । कस्मिन्निदं म्रक्ष्यामह इति । सोऽग्निरब्रवीत् (९) ।

मयि तनूः संनिधध्वम् । अहं वस्तं जनयिष्यामि । यस्मिन् म्रक्ष्यध्व इति । ते देवा अग्नौ तनूः संन्यदधत । तस्मादाहुः । अग्निः सर्वा देवता इति ॥ सोऽङ्गारेणापः । अभ्यपातयत् । तत एकतोऽजायत । स द्वितीयमभ्यपातयत् (१०) ।

ततो द्वितोऽजायत । स तृतीयमभ्यपातयत् । ततस्त्रितोऽजायत । यदद्भ्योऽजायन्त । तदाप्यानामाप्यत्वम् । यदात्मभ्योऽजायन्त । तदात्म्यानामात्म्यत्वम् ॥ ते देवा आप्त्येष्वमृजत । आप्त्या अमृजत सूर्याभ्युदिते । सूर्याभ्युदितः सूर्याभिनिम्रुक्ते (११) ।

The vital airs are cattle; he unites the cattle with the vital airs themselves; they are not liable to perish. The sacrificer verily, is the Puroḍāśa, progeny [and] cattle are the ashes [lit. excrement]. In that he besmears it thus, he enriches the sacrificer himself with progeny [and] cattle. The gods, verily, having got ready an oblation, said 'Where shall we wash down this?' That Agni said: (9)

'Place [your] bodies into me, I shall create for you him where you would wash down.' Then the gods placed [their] bodies in Agni. Therefore they say 'Agni is all deities.' He, by means of an ember let fall [the essence of the gods] into the waters. From that was born Ekata. He let fall a second time: (10)

from that Dvita was born. He let fall a third time; from that was born Trita. In that they were born from the waters therefore the Āpyas [water-born] are so called; in that they were born from the bodies (*ātmabhyaḥ*), the Ātmyas are so called. These gods washed down on the Āpyas; the Āpyas washed down on the Sūryābhyudita [who is asleep when the sun rises], the Sūryābhyudita on the Sūryābhinimrukta [who is asleep when the sun sets]. (11)

सूर्याभिनिम्रुक्तः कुनखिनि । कुनखी श्यावदति । श्यावदन्नग्रदिधिषौ ।
अग्रदिधिषु परिवित्ते । परिवित्तो वीरहणि । वीरहा ब्रह्महणि । तद्ब्रह्महण
५१ नात्यच्यवत । अन्तर्वेदि निनयत्यवरुद्ध्यै । उल्मुकेनाभिगृह्णाति शृत-
त्वाय । शृतकामा इव हि देवाः (१२) ॥

॥ इति कृष्णयजुर्वेदीयतैत्तिरीयब्राह्मणे तृतीयाष्टके द्वितीयाध्यायेऽष्टमोऽनुवाकः ॥

५४ देवस्य त्वा सवितुः प्रसव इति स्फ्यमादत्ते प्रसूत्यै । अश्विनोर्बाहुभ्या-
मित्याह । अश्विनौ हि देवानामध्वर्यू आस्ताम् । पूष्णो हस्ताभ्यामि-
त्याह यत्यै ॥ आदद इन्द्रस्य बाहुरसि दक्षिण इत्याह । इन्द्रियमेव
५७ यजमाने दधाति ॥ सहस्रभृष्टिः शततेजा इत्याह । रूपमेवास्यैतन्म-
हिमानं व्याचष्टे । वायुरसि तिग्मतेजा इत्याह । तेजो वै वायुः (१)

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the Suryabhinimrukta on the Kunakhin [one who has bad nails], the Kunakhin on the Syavadat [one who has bad teeth] the Syavadat on the Agradidhisu [the husband of a younger sister whose elder sister is unmarried] the Agradidhisu on the Parivitta [one married before his elder brother] the Parivitta on the Virahan [the killer of heroes] and the Virahan on the Brahmahan [the killer of a Brahmana] That [sin] did not pass away from a killer of a Brahmana He takes [the Praksalanodaka] within the altar to secure [the Karmaphala] He treats it to a fire brand for cooking it well for the gods are so to speak desirous of well-cooked [offerings] (12)

III ii 9

With 'To you on the impulse of the god Savitr' he grasps the pick axe (*sphya*) for the sake of proper impulse 'With the arms of the Asvins' he says, for, the Asvins are the Adhvaryu [priests] of the gods, 'With the hands of Pusan' he says for the sake of the control [of his hands] 'I grasp [you] You are the right arm of Indra' he says, he [thereby] infuses the very energy into the sacrificer 'Possessed of a thousand spikes and a hundred glittering edges' he says, he thus just proclaims the form and potency of it 'You are the wind of sharp edge' he says, Vayu, verily, is the edge (1)

तेज एवास्मिन् दधाति ॥ विषाद्वै नामासुर आसीत् । सोऽबिभेत् ।
यज्ञेन मा देवा अभिभविष्यन्तीति । स पृथिवीमभ्यवमीत् । साऽमेध्याऽ- ६०
भवत् ॥ अथो यदिन्द्रो वृत्रमहन् । तस्य लोहितं पृथिवीमनु व्यधावत् ।
सा मेध्याऽभवत् ॥ पृथिवि देवयजनीत्याह (२) । Imp.

मेध्यामेवैनां देवयजनीं करोति ॥ ओषध्यास्ते मूलं मा हिंसिषमि- ६३
त्याह । ओषधीनामहिंसायै ॥ व्रजं गच्छ गोस्थानमित्याह । छन्दांसि
वै व्रजो गोस्थानः । छन्दांस्येवास्मै व्रज गोस्थानं करोति ॥ वर्षतु ते
द्यौरित्याह । वृष्टिर्वै द्यौः । वृष्टिमेवावरुन्धे ॥ बधान देव सवितः ६६
परमस्यां परावतीत्याह (३) ।

द्वौ वाव पुरुषौ । यं चैव द्वेष्टि । यश्चैनं द्वेष्टि । तावुभौ बध्नाति
परमस्यां परावति शतेन पाशैः । योऽस्मान् द्वेष्टि यं च वयं द्विष्मस्तमतो ६९

He places the edge itself in it. There was, verily, an Asura named Visād [Poison-eater]. He felt afraid [thinking] 'The gods would be overpowering me by means of the sacrifice.' He vomitted out on the earth; it [thus] became unholy. Moreover when Indra killed Vrtra, his blood flowed on the earth; it [thus] became unholy. 'O earth, where the sacrifice is offered to the gods' he says. (2)

He [thereby] just makes this [earth] holy and fit for a sacrifice to the gods. 'May I not harm the root of your plant' he says, for avoiding doing harm to the plants. 'Go to the fold, the place for the cows' he says. Metres, verily, are the fold, the place for the cows [also speech]. He makes the metres themselves for him [the Yajamāna] the fold, the place for the cows. 'May heaven rain for you' he says,—rain, verily, is heaven—he [thus] secures rain itself. 'Bind, O god Savitr, in the furthest region' he says (3).

There are, verily, two [kinds of] men,—whom indeed he hates and who hates him. [Savitr] binds both those in the furthest region with a hundred fetters. 'He who hates us and whom we hate, thence let him not free' he says so that he may

मा मौगित्याहानिर्भक्त्यै ॥ अररुर्वै नामासुर आसीत् । स पृथिव्यामुपम्लुप्तोऽशयत् । त देवा अपहतोऽररुः पृथिव्या इति पृथिव्या अपाघ्नन् ।
७२ भ्रातृव्यो वा अररुः । अपहतोऽररुः पृथिव्या इति यदाह (४) ।

भ्रातृव्यमेव पृथिव्या अपहन्ति । तेऽमन्यन्त । दिवं वा अयमितः पतिष्यतीति । तमररुस्ते दिवं मा स्कानिति दिवः पर्यबाधन्त । भ्रातृव्यो
७५ वा अररुः । अररुस्ते दिवं मा स्कानिति यदाह । भ्रातृव्यमेव दिवः परिबाधते ॥ स्तम्बयजुर्हरति । पृथिव्या एव भ्रातृव्यमपहन्ति । द्वितीयꣳ हरति (५) ।
७८ अन्तरिक्षादेवैनमपहन्ति । तृतीयꣳ हरति । दिव एवैनमपहन्ति । तूष्णीं चतुर्थꣳ हरति । अपरिमितादेवैनमपहन्ति ॥ असुराणां वा इयमग्र आसीत् । यावदासीनः परापश्यति । तावद्देवानाम् । ते देवा अब्रुवन् ।
८१ अस्त्वेव नो स्यामपीति (६) ।

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not escape There was an Asura named Araru He lay on the earth concealed from view Him the gods drove away from the earth with [that is, reciting the Mantra] 'Araru is driven away from the earth' Araru, verily, is [the proto-type of] a rival When he says 'Araru is driven away from the earth' (4)

he drives away from the earth the rival himself. They thought 'This one [that is, Araru], verily, would be flying up to heaven from here' With 'Let not Araru mount heaven for you' they kept him away from heaven Araru, verily, is [the prototype of] a rival When he says 'Let not Araru mount heaven for you' he keeps away from heaven the rival himself He removes the weeds and grass with the Yajus mantras, he [thereby] drives away the rival from the earth only He removes a second time, (5)

he [thereby] drives him away from the middle region itself, he removes a third time, he [thereby] drives him away from heaven itself He removes a fourth time silently, he [thereby] drives him away from the infinite space itself This [earth], verily, belonged to the Asuras in the beginning, as much as one seated would look round upon, to the gods Those gods spoke 'Let there be indeed [some portion] of the earth for us also, (6)

कियं नो दास्यथेति । यावत् स्वयं परिगृह्णीथेति । ते वसवस्त्वेति दक्षिणतः पर्यगृह्णन् । रुद्रास्त्वेति पश्चात् । आदित्यास्त्वेत्युत्तरतः । ते-
ऽग्निना प्राञ्चोऽजयन् । वसुभिर्दक्षिणाः रुद्रैः प्रत्यञ्चः । आदित्यैरुदञ्चः । ८४
यस्यैवं विदुषो वेदिं परिगृह्णन्ति (७) ।

भवत्यात्मना । पराऽस्य भ्रातृव्यो भवति ॥ देवस्य सवितुः सव
इत्याह प्रसूत्यै । कर्म कृण्वन्ति वेधस इत्याह । इषितꣳ हि कर्म क्रियते । ८७
पृथिव्यै मेध्यं चामेध्यं च व्युदक्रामताम् । प्राचीनमुदीचीनं मेध्यम् ॥
प्रतीचीनं दक्षिणा मेध्यम् । प्राचीमुदीचीं प्रवणां करोति । मेध्यामेवैनां
देवयजनीं करोति (८) । ९०

प्राञ्चौ वेद्यꣳसावुन्नयति । आहवनीयस्य परिगृहीत्यै । प्रतीची श्रोणी ।

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how much (*kyam*) would you give us ?' 'As much as you would yourselves mark out' [replied the Asuras]. They marked out and made secure on the south with '[Let] the Vasus [grasp] you', on the west with 'the Rudras you', on the north with 'the Ādityas you.' They conquered through [the Āhavanīya] Agni on the east, through Vasus on the south, through Rudras on the west, through Ādityas on the north. He, for whom knowing thus they mark out [and secure] the Vedi [the sacrificial altar] (7)

becomes powerful himself; his rival is defeated. 'On the impulse of the god Savitṛ' he says for proper impulse. 'Wise ones perform the rite' he says, for the work inspired is done. The holy and the unholy portions of the earth get separated; the eastern and the northern parts are holy, the western and the southern unholy. He makes the eastern and the northern region sloping downwards; he [thereby] makes this [region] just holy and fit for offering sacrifice to the gods. (8)

He raises up the two eastern shoulders of the Vedi for securing thoroughly the Āhavanīya fire; the western portion is the hips for securing thoroughly the Gārhapatya fire and more-

गार्हपत्यस्य परिगृहीत्यै । अथो मिथुनत्वाय । उद्धन्ति । यदेवास्या अमेध्यम् । तदपहन्ति । उद्धन्ति । तस्मादोषधयः पराभवन्ति (९) ।

मूलं छिनत्ति । भ्रातृव्यस्यैव मूलं छिनत्ति । मूलं वा अतितिष्ठद्रक्षाऽस्यनूत्पिपते । यद्धस्तेन च्छिन्द्यात् । कुनखिनीः प्रजाः स्युः । स्फ्येन च्छिनत्ति । वज्रो वै स्फ्यः । वज्रेणैव यज्ञाद्रक्षाऽस्यपहन्ति ॥ पितृदेवत्याऽतिखाता । इयती खनति (१०) ।

प्रजापतिना यज्ञमुखेन संमिताम् ॥ वेदिं देवेभ्यो निलायत । ता चतुरङ्गुलेऽन्वविन्दन् । तस्माच्चतुरङ्गुलं खेया । चतुरङ्गुलं खनति । चतुरङ्गुले ह्योषधयः प्रतितिष्ठन्ति । आ प्रतिष्ठायै खनति । यजमानमेव प्रतिष्ठां गमयति । दक्षिणतो वर्षीयसी करोति । देवयजनस्यैव रूपमकः (११) ।

पुरीषवतीं करोति । प्रजा वै पशवः पुरीषम् । प्रजयैवैनं पशुभिः

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over for forming up a couple He digs up, whatever is unholy from it that he removes, he digs up, thereby the plants [or weeds] perish (9)

He cuts the root, [thereby] he cuts the root [that is, the abode] of the rival himself Raksases, verily, rise up along the root that stands up If he were to cut [the root] by the hand, his progeny would have bad nails He cuts with the pick axe, the pick-axe, verily, is the thunder bolt, by means of the thunder bolt itself he drives away the Raksases from the sacrifice A Vedi dug too deep is sacred [only] to the Pitrs, he digs up so much [that is, span deep] (10)

measured by Prajāpati, by the face of the sacrifice The Vedi hid herself from the gods They found her at [a depth of] four fingers, therefore the Vedi should be dug up four-finger deep He digs up four finger deep, for the weeds [or plants] stand firm at a depth of four fingers He digs up till [he reaches firm soil, he [thereby] makes the sacrificer himself firm He should make [the Vedi] higher on the south, [thereby] he brings into shape the sacrifice for the gods (11)

He makes it possessed of [that is, overspreads the Vedi with] soft earth (*purīṣa*), the progency, the cattle, verily, are the

पुरीषवन्तं करोति । उत्तरं परिग्राहं परिगृह्णाति । एतावती वै पृथिवी यावती
वेदिः । तस्या एतावत एव भ्रातृव्यं निर्भज्य । आत्मन उत्तरं परिग्राहं १०५
परिगृह्णाति ॥ ऋतमस्यृतसदनमस्यृतश्रीरसीत्याह । यथायजुरेवैतत्(१२)।

क्रूरमिव वा एतत् करोति । यद्वेदिं करोति । धा असि स्वधा असीति
योयुप्यते शान्त्यै । उर्वी चासि वस्वी चासीत्याह । उर्वीमेवैनां वस्वीं १०८
करोति । पुरा क्रूरस्य विसृपो विरप्शिन्नित्याह मेध्यत्वाय । उदादाय
पृथिवीं जीरदानुर्यामैरयञ्चन्द्रमसि स्वधाभिरित्याह । यदेवास्या अमेध्यम्।
तदपहत्य । मेध्यां देवयजनीं कृत्वा (१३)। १११

यददश्चन्द्रमसि मेध्यम् । तदस्यामेरयति । तां धीरासो अनुदृश्य
यजन्त इत्याहानुख्यात्यै । प्रोक्षणीरासादय । इध्माबर्हिरुपसादय । स्रुवं च

Purīṣa. By means of the progeny and cattle themselves he makes him possessed of Purīsa. He takes to the latter parigrāha [marks and preserves a second time.] So big, verily, is the earth as the Vedi is. Having driven out the rival from her of this measure, he takes to the second parigrāha for himself. 'You are the rite, you are the abode of rite, you are the glory [or support] of rite', he says. This is just as the Yajus mantra describes it [and so no comment is needed. [12]

He, verily, acts thus as it were in a cruel manner, who prepares the Vedi. With 'You are the holder, you are the self-holder' he smooths it for pacification. 'You are broad and you are wealthy' he says; he makes her indeed broad and wealthy. 'Before the cruel foe slips away, O glorious one' he says, for holiness. 'Taking up the earth, with plenteous drops, the earth which they place in the moon by their offerings' he says; having removed whatever was unholy in her and having made her holy, fit for sacrificing to the gods, (13)

he infuses into her what is holy in the moon. 'Which wise men use to guide them in the sacrifice' he says, for praising [or revealing]. [The Adhvaryu instructs his assistant] 'Place aright the waters; bring near the sacrificial sticks and grass; cleanse

११४ स्रुचश्च संमृड्ढि । पत्नीं संनह्य । आज्येनोदेहीत्याहानुपूर्वत्वाय । प्रोक्ष-
णीरासादयति । आपो वै रक्षोघ्नीः (१४) ।

रक्षसामपहत्यै ॥ स्फ्यस्य वर्त्मन्त्सादयति । यज्ञस्य संतत्यै ॥ उवाच
११७ हासितो देवलः । एतावतीर्वा अमुष्मिँल्लोक आप आसन् । यावतीः प्रोक्ष-
णीरिति । तस्माद्बह्वीरासाद्याः । स्फ्यमुदस्यन् । यं द्विष्यात् तं ध्यायेत् ।
शुचैवैनमर्पयति (१५) ॥

॥ इति कृष्णयजुर्वेदीयतैत्तिरीयब्राह्मणे तृतीयाष्टके द्वितीयाध्याये नवमोऽनुवाकः ॥

No. 3 D.

Taittiriyabrahmana III x. 9

प्रजापतिर्देवानसृजत । ते पाप्मना संदिता अजायन्त । तान् व्यद्यत् ।

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the ladles, big and small, engirdle [make ready] the [sacrificer s] wife, come up with the ghee' to ensure the proper sequence [of the acts] He brings near the waters [for sprinkling over the altar]—waters, verily, are Raksas-killing-(14)

for the driving away of the Raksases He places [the waters] on the path of [chalked out by] the pick-axe for the [unobstructed] continuity of the sacrifice Asita Devala indeed has said 'So much water, verily, is in the other world, as [are] the sacrificial waters [here] Therefore large quantities [of water] should be secured About to throw away the pick axe, he should think of him whom he hates, [then] he gives him over to grief itself

No. 3 D

Prajapati created the gods, they were born bound up with sin He divested them of [that sin], in that he divested [them of sin], therefore he [came to be called] Vidyut. He cut off

यद्यत् । तस्माद्विद्युत् । तमवृश्चत् । यदवृश्चत् । तस्माद्वृष्टिः । तस्मा-
यत्रैते देवते अभिप्राप्नुतः । वि च हैवास्य तत्र पाप्मानं वर्ततः (१) । ३

वृश्चतंश्च । सैषा मीमाꣳसाऽग्निहोत्र एव संपन्ना ॥ अथो आहुः । सर्वेषु
यज्ञक्रतुष्विति । होष्यन्नप उपस्पृशेत् । विद्युदसि विद्य मे पाप्मानमिति ।
अथ हुत्वोपस्पृशेत् । वृष्टिरसि वृश्च मे पाप्मानमिति । यक्ष्यमाणो वेट्वा ६
वा । वि च हैवास्यैते देवते पाप्मानं वर्ततः (२) ।

वृश्चतश्च ॥ अत्यꣳहो हाऽऽरुणिः । ब्रह्मचारिणे प्रश्नान् प्रोच्य
प्राजिघाय । परेहि । प्लक्षं दय्यांपातिं पृच्छ । वेत्थ सावित्रा३न्न वेत्था ३ ९
इति । तमागत्य पप्रच्छ । आचार्यो मा प्राहैषीत् । वेत्थ सावित्रा ३ न्न
वेत्था३ इति । स होवाच वेदेति (३) ।

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that [sin]; in that he cut off, therefore he [came to be called] Vrṣṭi. Therefore where the [two] deities [Vidyut and Vrṣṭi] are prominently present, they indeed surely divest him [the sacrificer] of the sin there (1)

and cut it off. This point of decision [or ruling re the use of the two Mantras] obtains in the case of the Agnihotra only; others however say 'in the case of all sacrificial rites.' [In the case of the Agnihotra], he [the sacrificer] about to offer the offerings should touch his lips with water with [that is, repeating] 'You are Vidyut, divest me of the sin'; also after having offered the oblations, he should touch his lips with water with 'You are Vrṣṭi, cut off my sin.' [In the case of the sacrifices], about to commence the sacrifice and after having sacrificed [he should respectively repeat the two Mantras]. These [two] deities indeed surely divest him of the sin (2)

and cut it off. There was indeed Atyaṁha, son of Aruni. Having told a Brahmacārin [pupil of his] the questions to be asked, he sent [him, saying] 'Go hence, ask Plakṣa, son of Dyāmpāta "Do you know or do you not know the Sāvitra [fire]?"'. Having gone to him, he asked: 'The preceptor has sent me [to ask you]—Do you know or do you not know the Sāvitra [fire]?' He indeed said: 'I know [it]' (3).

स कस्मिन् प्रतिष्ठित इति । परोरजसीति । कस्तद्यत् परोरजा इति । एष वाव स परोरजा इति होवाच । य एष तपति । एषोऽर्वाग्रजा इति ॥ स कस्मिन् त्वेष इति । सत्य इति । किं तत् सत्यमिति । तप इति (४)।

कस्मिन् नु तप इति। बल इति । किं तद्बलमिति । प्राण इति । मा स्म प्राणमतिपृच्छ इति माऽऽचार्योऽब्रवीदिति होवाच ब्रह्मचारी ॥ स होवाच प्लक्षो दय्यांपातिः । यद्वै ब्रह्मचारिन् प्राणमत्यप्रक्ष्य॰ । मूर्धा ते व्यपतिष्यत्। अहमुत आचार्याच्छ्रेयान् भविष्यामि । यो मां सावित्रे समवादिष्टेति (५)।

तस्मात् सावित्रे न संवदेत । स यो ह वै सावित्र विदुषा सावित्रे संवदते । सहास्मिन्निन्द्रियं दधाति । अनु ह वा अस्मा असौ तपन्निन्द्रियं मन्यते । अन्वस्मै श्रीस्तपो मन्यते । अन्वस्मै तपो बलं मन्यते । अन्वस्मै

'In what is it [the Savitra] established? [asked Atyamha], 'in the Parorajas [beyond Rajas] [answered Plaksa] 'Who is that what is Parorajas?' 'This one [the Mandalatman] verily, is the Parorajas who shines' he indeed said '[But] this one is Arvagrajas [on this side of Rajas], wherein is that one [established]?' 'In Truth' What is that Truth?' 'Penance'. (4)

'In what indeed is that penance [established]?' 'Energy' 'What is that energy? 'Prāna' 'Do not ask beyond Prāna—thus the preceptor said to me' said indeed the Brahmacarin That Plaksa, son of Dyampata indeed said 'If verily, O Brahmacārin, you had asked beyond Prana, your head would have fallen off. I, on my part (*uta*) would [now] be superior to [your] preceptor who [arrogantly] carried on discussion with me about the Savitra'. (5)

Therefore one should not carry on discussion about the Sāvitra He indeed, who, verily, carries on discussion with one well-versed in the Savitra [mystery] about the Sāvitra, transfers, [or forfeits] his glory to him, he [though] practising penance, allows his glory to be secondary to that of [or surrenders his glory to] the other, in his case the glory surrenders the penance

मलं प्राणं मंन्यते ॥ स यदाह । संज्ञानं विज्ञानं दर्शादृष्टेति । एष
एव तत् (६) । २४

अथ यदाह । प्रस्तुतं विष्टुतँ सुता सुन्वतीति । एष एव तत् । एष ह्येव
तान्यहानि । एष रात्रयः ॥ अथ यदाह । चित्रः केतुर्दाता प्रदाता
सविता प्रसविताऽभिशास्ताऽनुमन्तेति । एष एव तत् । एष ह्येव तेऽह्नो २७
मुहूर्ताः । एष रात्रेः (७) ॥

अथ यदाह । पवित्रं पवयिष्यन्त्सहस्वान्त्सहीयानरुणोऽरुणरजा
इति । एष एव तत् । एष ह्येव तेऽर्धमासाः । एष मासाः ॥ अथ यदाह । ३०

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his penance surrenders the energy, his energy surrenders the Prāna [to the la iter]. When he repeats 'Saṁjñānam Vijñānam [etc, nam es of the days of the bright fortnight] Darśā Dṛṣṭā [etc, nam es of the nights of the bright fortnight],' it is this same [Sāvitrāgni that he worships]. (6)

And when he says 'Prastutam Vistutam [etc, names of the days of the dark fortnight] Sutā Sunvatī [etc, names of the nights of the dark fortnight]' it is this same [Sāvitrāgni]. This one, indeed is those days, this one the nights. And when he says 'Citrah Ketuh [etc, names of the 15 Muhūrtas in each day of the bright fort-night] Dātā Pradātā [etc, names of the 15 Muhūrtas in cach]night of the bright fortnight] Savitā Prasavitā [etc, names of the 15 Muhūrtas in each day of the dark fortnight] Abhiśāstā Anumantā [etc. names of the 15 Muhūrtas in each night of the dark fortnight],' this one is the same [Sāvitrāgni]. This one, indeed is those Muhūrtas of the day, this one [the Muhūrtas] of the night. (7)

And when he says 'Pavitram Pavayisyan [etc. names of the twelve bright fort-nights in the year] Sahasvān Sahīyān [etc. names of the twelve dark fort-nights in the year], Arunah Arunarajāh [etc. names of the thirteen months]' this one is the same [Sāvitrāgni]. This one indeed is those half-months, this one

अग्निष्टोम उक्थ्योऽग्निर्ऋतु. प्रजापति संवत्सर इति । एष एव तत् । एष ह्येव ते यज्ञक्रतव । एष ऋतवः (८) ।

३३ एष सवत्सर ॥ अथ यदाह । इदानी तदानीमिति । एष एव तत् । एष ह्येव ते मुहूर्तानां मुहूर्ता ॥ जनको ह वैदेह । अहोरात्रे समाजगाम । तꣳहोचु । यो वा अस्मान् वेद । विजहत् पाप्मानमेति (९) ।

३६ सर्वमायुरेति । अभि स्वर्गं लोक जयति । नास्यामुष्मिꣳल्लोकेऽन्नं क्षीयत इति । विजहद्ध वै पाप्मानमेति । सर्वमायुरेति । अभि स्वर्गं लोक जयति । नास्यामुष्मिꣳल्लोकेऽन्नं क्षीयते । य एव वेद ॥ अहीना

३९ हाऽऽश्वथ्य । सावित्र विदाचकार (१०) ॥

स ह हꣳसो हिरण्मयो भूत्वा । स्वर्गं लोकमियाय । आदित्यस्य सायुज्यम् । हꣳसो ह वै हिरण्मयो भूत्वा । स्वर्गं लोकमेति । आदित्यस्य

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the months And when he says Agnistoma Ukthah [etc names of the six Yajnakratus] Agnih Rtuh [etc names of the three main seasons] Prajapatih Samvatsarah [etc four names of Samvatsara] this one is the same [Savitragni] This one indeed is those Yajnakratus this one the seasons, (8)

this one the Samvatsara And when he says 'Idanim Tadanim [etc names of the fifteen Ksudra [sub] muhurtas]' this one is the same [Savitragni] This one indeed is the Muhurtas of the Muhurtas There indeed was Janaka, king of the Videhas he met the [deities presiding over the] days and nights They said to him 'He who knows us [as being Savitragnirupa] goes on abandoning sin (9)

he secures a full life, wins the heavenly world, in his case food does not run short in yonder world' He who knows thus indeed goes on abandoning sin, secures a full life wins the heavenly world and in his case food does not run short in yonder world Ahina, the son of Asvathya indeed realised the [mystery of the] Sāvitra [fire] (10)

He indeed, having become a golden swan attained to the heavenly world and the companionship of Āditya He who knows thus having indeed become a golden swan, attains to

सायुज्यम् । य एवं वेद ॥देवभागो ह श्रौतर्षः । सावित्रं विदांचकार । ४२
तꣳ ह वागदृश्यमानाऽभ्युवाच (११) ।

सर्वं बत गौतमो वेद । यः सावित्रं वेदेति । स होवाच । कैषा वागसीति ।
अयमहꣳ सावित्रः । देवानामुत्तमो लोकः । गुह्यं महो बिभ्रदिति । एता- ४५
वेति ह गौतमः । यज्ञोपवीतं कृत्वाऽधो निपपात ॥ नमो नम इति (१२) ।

स होवाच । मा भैषीर्गौतम । जितो वै ते लोक इति । तस्माद्ये के च
सावित्रं विदुः सर्वे ते जितलोकाः ॥ स यो ह वै सावित्रस्याष्टाक्षरं पदꣳ ४८
श्रियाऽभिषिक्तं वेद । श्रिया हैवाभिषिच्यते । घृणिरिति द्वे अक्षरे । सूर्य
इति त्रीणि । आदित्य इति त्रीणि (१३) ।

एतद्वै सावित्रस्याष्टाक्षरं पदꣳश्रियाऽभिषिक्तम् । य एवं वेद । श्रिया ५१
हैवाभिषिच्यते । तदेतदृचाऽभ्युक्तम्—

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the heavenly world and the companionship of Āditya. Devabhāga, son of Śrutarṣi [or well-versed in the Śrauta ritual] indeed realised the Sāvitra [fire]. Him indeed an invisible speech [thus] addressed (11)

'Everything—it is a wonder—Gautama knows who knows the Sāvitra.' He indeed said [or asked] 'Who are you this Speech?' 'Here I am the Sāvitra [fire], the excellent [or highest] abode of the gods, possessing the secret lustre.' On this [being heard], Gautama indeed placing his garment in the Upavīti fashion [as required in a sacrifice] prostrated [himself] on the ground [crying] 'Salutation [to you], salutation [to you].' (12)

He [the Sāvitrāgni] indeed said: 'Fear not, Gautama; by you, verily, has been conquered [your desired] world.' Therefore whosoever knows the Sāvitra, all of them win [their desired] worlds. He indeed, who, verily, knows the eight-syllabled Mantra of Sāvitra, crowned with Śrī [the syllable Om] is indeed crowned with lustre itself. [The Mantra consists of] Ghṛṇi, two syllables; Sūrya, three syllables [when read as Sūriya]; Āditya, three syllables. (13)

This, verily, is the eight-syllabled Mantra of Sāvitra, crowned with Śrī [the syllable Om]. He who knows thus is indeed crowned with lustre itself. Referring to that, this is said by a Ṛk—

ऋचो अक्षरे परमे व्योमन् । यस्मिन् देवा अधि विश्वे निषेदुः ।

५४ यस्तं न वेद किमृचा करिष्यति । य इत् तद्विदुस्त इमे समासत इति ॥
न ह वा एतस्यर्चा न यजुषा न साम्नाऽर्थोऽस्ति । यः सावित्रं वेद (१४)॥

तदेतत् परि यदेवचक्रम् । आर्द्रं पिन्वमानं स्वर्गे लोक एति । विज-
५७ हद्विश्वा भूतानि संपश्यत् । आर्द्रो ह वै पिन्वमानः । स्वर्गे लोक एति ।
विजहन् विश्वा भूतानि संपश्यन् । य एवं वेद ॥ शूषो ह वै वार्ष्णेयः ।
आदित्येन समाजगाम । तं हैवाच । एहि सावित्र विद्धि । अयं वै
६० स्वर्ग्योऽग्निः । पारयिष्णुरमृतात् सम्भूत इति । एष वाव स सावित्रः । य
एष तपति । एहि मा विद्धि । इति हैवैऽन तदुवाच (१५) ॥

॥ इति कृष्णयजुर्वेदीयतैत्तिरियब्राह्मणे तृतीयाष्टके दशमाध्याये नवमोऽनुवाकः ॥

'What can he do with the Rk [that is, the Vedas] who does not know it [Savitragnirupa] in which, the imperishable highest heaven, reside [all] the Rks [that is, the Vedas] and all the gods Those alone who know that, these sit down [satisfied]'

Not indeed he, who knows the Savitra has any use for the Rgveda, for the Yajurveda for the Samaveda (14)

This thus is the divine disc that moves in the heavenly world revolving, moist [because it produces rain] nourishing standing away from all creatures, observing minutely He who knows thus, goes indeed to the heavenly world, being, verily, moist, nourishing, standing away from all creatures, observing minutely Susa, son of Vrsni indeed came upon Āditya To him, he [Āditya] said 'Come know the Savitra This, verily, is the heavenly fire, capable of enabling one to cross [the Samsara] born of the immortal [Paramatman] This one, verily, is the Savitra, who shines [in the sky] come know me, —thus indeed he just said to him (15)

No. 4

Śatapathabrāhmaṇa I. i. 4. 14–19

मनोर्ह वाऽऋषभ आस । तस्मिन्नसुरघ्नी सपत्नघ्नी वाक् प्रविष्टास । तस्य ह स्म श्वसथाद्रवथादसुररक्षसानि मृद्यमानानि यन्ति । ते हासुराः समूदिरे । पापं बत नोऽयमृषभः सचते । कथं न्विमं दभ्नुयामेति । किलाताकुलीऽइति हासुरब्रह्मावासतुः ॥ १४ ॥

तौ होचतुः । श्रद्धादेवो वै मनुः । आवं नु वेदावेति । तौ हागत्योचतुः । मनो याजयाव त्वेति । केनेति । अनेनर्षभेणेति । तथेति । तस्यालब्धस्य सा वागपचक्राम ॥ १५ ॥

सा मनोरेव जायां मनावीं प्रविवेश । तस्यै ह स्म यत्र वदन्त्यै शृण्वन्ति ततो ह स्मैवासुररक्षसानि मृद्यमानानि यन्ति । ते हासुराः समूदिरे । इतो वै नः पापीयः सचते । भूयो हि मानुषी वागवदतीति ।

No. 4

(14) Manu, verily, had a bull. Into it an Asura-killing enemy-killing voice had entered. Owing indeed to its snorting and bellowing, the Asuras and Rakṣases used to go away being crushed. Then those Asuras spoke to one another: 'Misery [or evil], alas! this bull to us does bring; how possibly can we destroy it?' Now Kilāta and Ākuli were the two Brahman priests of the Asuras.

(15) Those two said: 'Extremely devoted (*śradhādevaḥ*), verily, is Manu; let us two then find out [whether it is so].' Those two having gone [to him] said: 'O Manu, let us two sacrifice for you!' 'With what?' [Manu asked]. 'With this bull' [they replied]. 'Be it so' [Manu said]. When it [the bull] had been slaughtered, that voice went out [from it].

(16) It [the voice, *vāk*] entered into Manāvī, Manu's wife herself. And wherever they heard her speak, from thence the Asuras and Rakṣases used to go away being crushed. Then those Asuras spoke to one another: 'Verily, even greater evil [it] to us does bring, for the human voice speaks more.' Then

किलाताकुली हैवोचतुः । श्रद्धादेवो वै मनुः । आवं न्वेव वेदावेति । तौ हागत्योचतुः । मनो याजयाव त्वेति । केनेति । अनयैव जायेयेति । तथेति । तस्याऽआलब्धायै सा वागपचक्राम ॥ १६ ॥

सा यज्ञमेव यज्ञपात्राणि प्रविवेश । ततो हैनां न शकतुर्निर्हन्तुम् । सैषा सुरघ्नी वागुद्वदति । स यस्य हैवं विदुष एतामत्र वाचं प्रत्युद्वादयन्ति पापीयांसो हैवास्य सपत्ना भवन्ति ॥ १७ ॥

स समाहन्ति । कुक्कुटोऽसि मधुजिह्व इति । मधुजिह्वो वै स देवेभ्य आसीद्विषजिह्वोऽसुरेभ्यः । स यो देवेभ्य आसीः स न एधीत्येवैतदाहेषमूर्जमावद । त्वया वयं सघातं संघातं जेष्मेति । नात्र तिरोहितमिवास्ति ॥ १८ ॥

Kilata and Ākuli said 'Extremely devoted, verily, is Manu, let us two then just find out.' Those two having gone [to him] said: 'O Manu, let us two sacrifice for you!' 'With what'? [Manu asked] 'With this very wife [of yours]' 'Be it so' [Manu said] When she [Manāvī] had been slaughtered, that voice went out [from her]

(17) It [the voice] entered into the sacrifice itself, into the sacrificial utensils From thence those two could not drive it out This same Asura-killing voice sounds forth [when the two mill-stones are struck with the Samyā] For whomsoever who knows thus, they sound forth this voice here, his enemies become indeed very miserable

(18) He strikes [the mill-stones with the wedge] with 'A cock honey-tongued you are' [Vaj S. I 16] For honey-tongued, verily, was it [the bull] for the gods, [and] poison-tongued for the Asuras. 'What you had been for the gods, so be you for us'—this indeed he says, [and also] 'Food and strength do you call; by means of you let us conquer in battle after battle' Here there is nothing that is as it were obscure

अथ शूर्पमादत्ते । वर्षवृद्धमसीति । वर्षवृद्धं ह्येतद्यदि नडानां यदि २१
वेणूनां यदीषीकाणां वर्षमु ह्येवैता वर्धयति ॥ १९ ॥

No. 4 A

Śatapathabrāhmaṇa I. vii. 2. 1-5

ऋणं ह वै जायते योऽस्ति । स जायमान एव देवेभ्य ऋषिभ्यः पितृभ्यो मनुष्येभ्यः ॥ १ ॥

स यदेव यजेत तेन देवेभ्य ऋणं जायते । तद्ध्येभ्य एतत् करोति ३
यदेनान् यजते यदेभ्यो जुहोति ॥ २ ॥

अथ यदेवानुब्रुवीत । तेनर्षिभ्य ऋणं जायते । तद्ध्येभ्य एतत्
करोत्यृषीणां निधिगोप इति ह्यनूचानमाहुः ॥ ३ ॥ ६

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(19) Then he [the Adhvaryu] takes the winnowing basket with 'Rain-grown are you' [Vāj. S. I. 14]. For rain-grown it is, whether it is [made] of reeds or of bamboos, or of rushes; for the rain itself makes these grow.

No. 4 A

(1) [Owing] a debt, verily, is he born, who has come into existence; when he is just being born [he owes a debt] to the gods, to the seers, to the Pitṛs and to human beings.

(2) In that he is indeed enjoined to sacrifice, thereby he is born [owing] a debt to the gods. Thus in that he sacrifices for them, gives offerings to them, he does this for [discharging his debt to] them [the gods]

(3) And in that he is indeed enjoined to recite [the Vedas], thereby he is born [owing] a debt to the seers. Thus for [discharging his debt to] them [the seers], he does this; for they call one who recites the Vedas 'the treasure-guardian of the Ṛṣis.'

अथ यदेव प्रजामिच्छेत । तेन पितृभ्य ऋणं जायते । तद्ध्येभ्य एतत् करोति यदेषा संतताव्यवच्छिन्ना प्रजा भवति ॥ ४ ॥

१ अथ यदेव वासयेत । तेन मनुष्येभ्य ऋणं जायते । तद्ध्येभ्य एतत् करोति यदेनान् वासयते यदेभ्योऽशनं ददाति । स य एतानि सर्वाणि करोति स कृतकर्मा तस्य सर्वमाप्तं सर्वं जितम् ॥ ५ ॥

No. 4 B

Satapathabrahmana III vi 2. 2-8

दिवि वै सोम आसीत् । अथेह देवाः । ते देवा अकामयन्ता । नः सोमो गच्छेत् । तेनागतेन यजेमहीति । तऽएते मायेऽअसृजन्त सुपर्णीं

३ च कद्रूं च । वागेव सुपर्णीय कद्रू । ताभ्या समद चक्रु ॥ २ ॥

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(4) And in that he is enjoined to have offspring, thereby he is born [owing] a debt to the Pitrs Thus for [discharging his debt to] them [the Pitrs], he does this, in that there is [secured by him] a continued [and] uninterrupted offspring for them.

(5) And in that he is enjoined to harbour [or offer hospitality to the guests], thereby he is born [owing] a debt to human beings Thus for [discharging his debt to] them [the human beings] he does this in that he harbours them, in that he gives them food He who does all these, has fulfilled all his duties, by him all is secured, all is conquered

No 4 B

(2) In heaven verily, there was Soma and the gods here [on the earth] Those gods desired 'Let Soma come to us, let us sacrifice with him [when] come' They created these two illusions Suparnī and Kadru Vāk [Speech] herself [was] Suparnī, [and] [this earth] Kadru They caused discord between them

ते हऽर्तीयमानेऽऊचतुः । यतरा नौ दवीयः परापश्यदात्मानं नौ सा जयादिति । तथेति सा ह कद्रूरुवाच । परेक्षस्वेति ॥ ३ ॥

सा ह सुपर्ण्युवाच । अस्य सलिलस्य पारेऽश्वः श्वेत स्थाणौ सेवते । तमहं पश्यामीति । तमेव त्वं पश्यसीति । तं हीति । अथ ह कद्रूरुवाच । तस्य वालो न्यषञ्जि । तममुं वातो धूनोति । तमहं पश्यामीति ॥ ४ ॥

सा यत् सुपर्ण्युवाच । अस्य सलिलस्य पारऽइति । वेदिर्वै सलिलम् । वेदिमेव सा तदुवाच । अश्वः श्वेत स्थाणौ सेवत इति । अग्निर्वा अश्वः श्वेतः । यूप स्थाणुः । अथ यत् कद्रूरुवाच । तस्य वालो न्यषाञ्जि । तममुं वातो धूनोति । तमहं पश्यामीति । रशना हैव सा ॥ ५ ॥

सा ह सुपर्ण्युवाच । एहीदं पताव वेदितुं यतरा नौ जयतीति । सा ह कद्रूरुवाच । त्वमेव पत । त्वं वै न आख्यास्यसि यतरा नौ जयतीति ॥ ६ ॥

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(3) They two indeed quarrelling [with each other] said : 'Which one of us two could perceive farther away, she would win the self of both of us.' 'Be it so' Kadrū indeed said, 'Perceive far away.'

(4) That [or then] Suparnī indeed said : 'On the shore of this water [ocean] a white horse stands at a post ; I see that, do you also see it ? ' 'That indeed [I see]. ' Then indeed Kadrū said : 'Its tail has been hanging down ; now the wind is shaking it, that I see.'

(5) When that Suparnī said : 'On the shore of this water [ocean]'—the altar, verily, is the water [or ocean], she thereby referred to the altar ; 'a white horse stands at the post'—Agni, verily, is the white horse, and the Yūpa [sacrificial post] the post. And when Kadrū said : 'Its tail has been hanging down, now the wind is shaking it, that I see'—that was indeed the rope [or girdle] itself.

(6) That Suparnī indeed said ; 'Come now, let us fly [thither] to know which one of us two wins.' That Kadrū indeed said : 'Do you fly yourself; you, verily, would tell us which one of us two wins.'

सा ह सुपर्णी पपात । तद्ध तथैवास यथा कद्रूरुवाच । तामागताम-
भ्युवाद । त्वमजैषी३रहा३मिति । त्वमिति होवाच । एतद्व्या-
१८ ख्यानं सौपर्णीकाद्रवमिति ॥ ७ ॥

सा ह कद्रूरुवाच । आत्मानं वै त्वाजैषम् । दिव्यसौ सोम । त
देवेभ्य आहर । तेन देवेभ्य आत्मान निष्क्रीणीष्वेति । तथेति । सा
२१ छन्दासि ससृजे । सा गायत्री दिव सोममाहरत् ॥ ८ ॥

No. 4 C

Satapathabrahmana VI i 3 1–20

प्रजापतिर्वाऽइदमग्रऽआसीदेक एव । सोऽकामयत स्या प्रजायेयेति ।
सोऽश्राम्यत् स तपोऽतप्यत । तस्माच्छ्रान्तात्तेपानादापोऽसृज्यन्त ।
३ तस्मात् पुरुषात् तप्तादापो जायन्ते ॥ १ ॥

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(7) That Suparnī indeed flew away and it was indeed even just as Kadru had told To her [when she had] come back, she [Kadru] said 'Have you won or I?' 'You' she indeed said This episode is called 'Sauparnīkadrava'

(8) That Kadru indeed said 'I verily, have won your own self In heaven is yonder Soma bring him [here] for the gods, by means of him redeem yourself from the gods' 'Be it so' [Suparnī said] She [Suparnī] created the metres That Gāyatrī brought Soma from heaven.

No 4 C

(1) Prajāpati, verily, was in the beginning all this He desired 'May I exist, may I be many' He toiled on, he practised austerities From him who had toiled on and who had practised austerities, the waters were created, therefore from a person heated up waters are produced

आपोऽब्रुवन् । क वयं भवामेति । तप्यध्वमित्यब्रवीत् । ता अतप्यन्त । ताः फेनमसृजन्त । तस्मादपां तप्तानां फेनो जायते ॥ २ ॥

फेनोऽब्रवीत् । क्वाहं भवानीति । तप्यस्वेत्यब्रवीत् । सोऽतप्यत । स मृदमसृजत । एतद्वै फेनस्तप्यते यदप्स्वावेष्टमानः प्लवते । स यदोपहन्यते मृदेव भवति ॥ ३ ॥

मृदब्रवीत् । क्वाहं भवानीति । तप्यस्वेत्यब्रवीत् । सातप्यत । सा सिकता असृजत । एतद्वै मृत्तप्यते यदेनां विकृषन्ति । तस्माद्यद्यपि सुमार्त्स्नं विकृषन्ति सैकतमिवैव भवति । एतावन्नु तद्यत् क्वाहं भवानि क्वाहं भवानीति ॥ ४ ॥

सिकताभ्यः शर्करामसृजत । तस्मात् सिकताः शर्करैवान्ततो भवन्ति । शर्कराया अश्मानम् । तस्माच्छर्कराश्मैवान्ततो भवति ।

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(2) The waters said: 'Where would we be?' 'Be heated [or practise austerities]' he [Prajāpati] said. They became heated, they created foam; therefore foam is produced of heated waters.

(3) The foam said: 'Where would I be?' 'Be heated' he said. It [foam] became heated, it created clay. This foam verily, becomes heated when it floats on the waters covering [them]; when it is beaten up it becomes clay itself.

(4) The clay said: 'Where would I be?' 'Be heated' he said. It became heated; it created sand. It is the clay, verily, that is heated when they plough it. Therefore only if [or when] they plough very fine, it just becomes as though sandy. Thus far indeed the [questions asked by verious created things] 'Where would I be? Where would I be?'

(5) From the sand he created the pebble—therefore, the sand is finally the pebble itself,—from the pebble, the stone—therefore the pebble is finally the stone itself—from the

अश्मनोऽयः । तस्मादश्मनोऽयो धमन्ति । अयसो हिरण्यम् । तस्मादयो बहुध्मातं हिरण्यसंकाशमिवैव भवति ॥ ५ ॥

तद्यदसृजताक्षरत् । तद्यदक्षरत् तस्मादक्षरम् । यदष्टौ कृत्वोऽक्षरत् सैवाष्टाक्षरा गायत्र्यभवत् ॥ ६ ॥

अभूद्वाऽइयं प्रतिष्ठेति । तद्भूमिरभवत् । तामप्रथयत् । सा पृथिव्यभवत् । तस्यामस्यां प्रतिष्ठायां भूतानि च भूतानां च पतिः संवत्सरायादीक्षन्त । भूतानां पतिर्गृहपतिरासीदुषाः पत्नी ॥ ७ ॥

तद्यानि तानि भूतानि ऋतवस्ते । अथ यः स भूतानां पतिः संवत्सरः सः । अथ या सोषाः पत्न्यौषसी सा । तानीमानि भूतानि च भूतानां च पतिः संवत्सरऽउषसि रेतोऽसिञ्चन् । स संवत्सरे कुमारोऽजायत । सोऽरोदीत् ॥ ८ ॥

तं प्रजापतिरब्रवीत् । कुमार किं रोदिषि यच्छ्रमात्तपसोऽधि जातो-

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stone, ore [or iron]—therefore they smelt ore from stone,—from ore, gold—therefore ore much smelted becomes as though shining like gold itself

(6) Now what was created was oozing, so because it was oozing, therefore *akṣara* [a syllable was produced] therefrom Because it oozed out eight times, that same octosyllabic Gāyatrī was produced

(7) 'This [creation], verily, has become the support' [so Prajāpati thought], that became the earth. He spread it out, that became the Pṛthivī [broad] On this [Pṛthivī thus brought into being as] the support, the beings and the lord of beings became consecrated for a year The lord of beings was the lord of the house [the sacrificer] and Uṣas [Dawn] the wife

(8) Now as for those beings they were the seasons, and as for the lord of beings he was the year, and as for the wife Dawn, she was Uṣas These same aforesaid beings and the lord of beings, the year, sprinkled semen in Uṣas. Then a boy was born in a year, he cried

(9) To him Prajāpati said: 'Boy, why do you cry since you are born out of toil and penance?' He said: 'I having no

ऽसीति । सोऽब्रवीत् । अनपहतपाप्मा वाऽअस्म्यहितनामा नाम मे धेहीति । तस्मात् पुत्रस्य जातस्य नाम कुर्यात् । पाप्मानमेवास्य तदपहन्ति । अपि द्वितीयमपि तृतीयमभिपूर्वमेवास्य तत् पाप्मानमपहन्ति ॥ ९ ॥

तमब्रवीत् । रुद्रोऽसीति । तद्यदस्य तन्नामाकरोदग्निस्तद्रूपमभवत् । अग्निर्वै रुद्रः । यदरोदीत् तस्माद्रुद्रः । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १० ॥

तमब्रवीत् । सर्वोऽसीति । तद्यदस्य तन्नामाकरोदापस्तद्रूपमभवन् । आपो वै सर्वः । अद्भ्यो हीदं सर्वं जायते । सोऽब्रवीत् । ज्यायान वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ ११ ॥

तमब्रवीत् । पशुपतिरसीति । तद्यदस्य तन्नामाकरोदोषधयस्तद्रूपमभवन् ।

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name given to me, verily, have evil not destroyed for me; give me a name.' Therefore one should give a name to the child when born; he thereby destroys the evil itself for him—[he should give] even a second, even a third [name], he thereby destroys the evil for him time after time.

(10) To him he [Prajāpati] said: 'You are Rudra.' And because he gave him that name, Agni became that form. Agni, verily, is Rudra; because he cried therefore [he is] Rudra. He said: 'Mightier than that, verily, I am; do give me [another] name.'

(11) To him he [Prajāpati] said: 'You are Sarva.' And because he gave him that name, the waters became that form. The waters, verily, are Sarva; for all this indeed is produced from the waters. He said 'Mightier than that, verily, I am; do give me [another] name.'

(12) To him he [Prajāpati] said: 'You are Paśupati.' And because he gave him that name, the plants became that form. The plants, verily, are Paśupati; therefore when the

ओषधयो वै पशुपति । तस्माद्यदा पशव ओषधीर्लभन्तेऽथ पतीयन्ति । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १२ ॥

तमब्रवीत् । उग्रोऽसीति । तद्यदस्य तन्नामाकरोद्वायुस्तद्रूपमभवत् । वायुर्वा उग्र । तस्माद्यदा बलवद्वात्युग्रो वातीत्याहु. । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १३ ॥

तमब्रवीत् । अशनिरसीति । तद्यदस्य तन्नामाकरोद्विद्युत्तद्रूपमभवत् । विद्युद्वा अशनि । तस्माद्य विद्युद्धन्त्यशनिरवधीदित्याहुः । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १४ ॥

तमब्रवीत् । भवोऽसीति । तद्यदस्य तन्नामाकरोत् पर्जन्यस्तद्रूपमभवत् । पर्जन्यो वै भव । पर्जन्याद्धीद सर्वं भवति । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १५ ॥

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cattle obtain plants they lord it over them [or play the lord] He said 'Mightier than that, verily, I am, do give me [another] name'

(13) To him he [Prajapati] said 'You are Ugra' And because he gave him that name Vāyu became that form Vayu, verily, is Ugra therefore when it blows forcibly, they say 'Ugra is blowing He said Mightier than that verily, I am, do give me [another] name'

(14) To him he [Prajapati] said 'You are Asani' And because he gave him that name, the lightning became that form The lightning verily is Asani, therefore whom the lightning strikes of him they say Asani has struck [or destroyed him]' He said 'Mightier than that verily, I am do give me [another] name'

(15) To him he [Prajapati] said 'You are Bhava' And because he gave him that name Parjanya became that form Parjanya verily, is Bhava, for from Parjanya [rain] all this comes into being He said 'Mightier than that, verily, I am, do give me [another] name'

तमब्रवीत् । महान् देवोऽसीति । तद्यदस्य तन्नामाकरोच्चन्द्रमास्तद्रूपमभवत् । प्रजापतिर्वै चन्द्रमाः । प्रजापतिर्वै महान् देवः । सोऽब्रवीत् । ज्यायान् वाऽअतोऽस्मि । धेह्येव मे नामेति ॥ १६ ॥

तमब्रवीत् । ईशानोऽसीति । तद्यदस्य तन्नामाकरोदादित्यस्तद्रूपमभवत् । आदित्यो वाऽईशानः । आदित्यो ह्यस्य सर्वस्येष्टे । सोऽब्रवीत् । एतावान् वाऽअस्मि । मा मेतः परो नाम धा इति ॥ १७ ॥

तान्येतान्यष्टावग्निरूपाणि । कुमारो नवमः सैवाग्नेस्त्रिवृत्ता ॥ १८ ॥

यद्वेवाष्टावग्निरूपाणि । अष्टाक्षरा गायत्री । तस्मादाहुर्गायत्रोऽग्निरिति । सोऽयं कुमारो रूपाण्यनुप्राविशत् । न वाऽअग्निं कुमारमिव पश्यन्ति । एतान्येवास्य रूपाणि पश्यन्ति । एतानि हि रूपाण्यनुप्राविशत् ॥ १९ ॥

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(16) To him he [Prajāpati] said: 'You are Mahādeva.' And because he gave him that name, the moon became that form. Prajāpati, verily, is the moon; Prajāpati, verily, is Mahādeva. He said: 'Mightier than that, verily, I am; do give me [another] name.'

(17) To him he [Prajāpati] said: 'You are Īśāna.' And because he gave him that name; Āditya [the Sun] became that form. Āditya, verily, is Īśāna; for Āditya rules over all this. He said: 'So much [or great], verily, I am; do not give me [other] name after this.'

(18) These then are the eight forms of Agni; Kumāra is the ninth; that same is Agni's three-fold [or three times three] state.

(19) And because there are just eight forms of Agni—Gāyatrī is octosyllabic—therefore they say Agni is Gāyatra [belonging to Gāyatrī]. And this same boy entered into the forms one after another (*anu*). Not, verily, do they see Agni as though a boy; these same forms of his they see, for these forms he entered into one after another.

तमेतं सवत्सर एव चिनुयात्। सवत्सरेऽनुब्रूयात्। द्वयोस्त्वेव हैकऽआहु.। सवत्सरे वै तद्रेतोऽसिञ्चन्त्स सवत्सरे कुमारोऽजायत। तस्माद् द्वयोरेव चिनुयात्। द्वयोरनुब्रूयादिति। सवत्सरे त्वेव चिनुयात्। संवत्सरेऽनुब्रूयात्। यद्वाव रेत सिक्त तदेव जायते। तत्ततो विक्रियमाणमेव वर्धमानं शेते। तस्मात् संवत्सरऽएव चिनुयात्। सवत्सरेऽनुब्रूयात्। तस्य चितस्य नाम करोति पाप्मानमेवास्य तदपहन्ति। चित्रनामान करोति चित्रोऽसीति। सर्वाणि हि चित्राण्यग्नि.॥ २०॥

NO 4 D

Satapathabrahmana XI v 4 1–18

ब्रह्मचर्यमागामित्याह। ब्रह्मणऽएवैतदात्मानं निवेदयति। ब्रह्मचार्यसा-

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(20) This same [Agni, that is, the fire-altar] one should build up just in a year One should recite [or study] for a year 'For two [years]' so indeed some say, for in one year, verily, they sprinkled the semen, and in one year that boy was born, therefore for two [years] indeed one should build up for two [years] one should recite He should, however build only for a year, he should recite for a year The same semen, verily, which is sprinkled is brought forth, then it stays on undergoing transformation and growing Therefore, one should build only for a year and should recite for a year He gives a name to him [Agni when] built up thereby he drives away evil itself from him He names him Citra [with] 'You are Citra [bright],' for, Agni is all bright things

No 4 D

(1) 'I have come for Brahmacarya [to study the Vedas as a celibate religious student] he says, thus he reports himself to Brahman itself 'Let me be a Brahmacarin' he says, thus he

नीत्याह । ब्रह्मणऽएवैतदात्मानं परिददाति । अथैनमाह । को नामासीति । प्रजापतिर्वै कः । प्राजापत्यमेवैनं तत्कृत्वोपनयते ॥ १ ॥

अथास्य हस्तं गृह्णाति । इन्द्रस्य ब्रह्मचार्यसि । अग्निराचार्यस्तवाहमाचार्यस्तवासाविति । एते वै श्रेष्ठे बलिष्ठे देवते । एताभ्यामेवैनं श्रेष्ठाभ्यां बलिष्ठाभ्यां देवताभ्यां परिददाति । तथा हास्य ब्रह्मचारी न कांचनार्तिमार्च्छति । न स य एवं वेद ॥ २ ॥

अथैनं भूतेभ्यः परिददाति । प्रजापतये त्वा परिददामि देवाय त्वा सवित्रे परिददामीति । एते वै श्रेष्ठे वर्षिष्ठे देवते । एताभ्यामेवैनं श्रेष्ठाभ्यां वर्षिष्ठाभ्यां देवताभ्यां परिददाति । तथा हास्य ब्रह्मचारी न कांचनार्तिमार्च्छति । न स य एवं वेद ॥ ३ ॥

अद्भ्यस्त्वौषधीभ्यः परिददामीति । तदेनमद्भ्यश्चौषधिभ्यश्च परिददाति । द्यावापृथिवीभ्यां त्वा परिददामीति । तदेनमाभ्यां द्यावापृ-

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gives himself over to Brahman itself. Then he [the Ācārya] says to him: 'What name have you [or your name is Ka]'?— Prajāpati, verily, is Ka; thereby having made him one belonging to Prajāpati himself he initiates him.

(2) Then he takes his hand with 'Indra's Brahmacārin you are; Agni is your teacher, I am your teacher, so and so'—These two [Indra and Agni], verily, are the most eminent and most powerful deities; to these same two most eminent and most powerful deities he gives him over. And so his Brahmacārin does not come to any harm whatsoever, nor he who knows thus.

(3) Then he gives him over to the beings with 'To Prajāpati I give you over; to the god [or shining] Savitṛ I give you over.'—These two [Prajāpati and Savitṛ], verily, are the most eminent and most powerful deities; to these same two most eminent and most important deities he gives him over. And so his Brahmacārin does not come to any harm whatsoever, nor he who knows thus.

(4) 'To the waters, and to the plants I give you over' [he says], thereby he gives him over to the waters and the plants. 'To heaven and earth I give you over' [he says], thereby he gives

थिवीभ्या परिददाति ययोरिद सर्वमवि । विश्वेभ्यस्त्वा भूतेभ्य परिदद्याम्यरिष्ट्याऽइति । तदेन सर्वेभ्यो भूतेभ्य परिददत्यरिष्ट्यै । तथा हास्य ब्रह्मचारी न काचनार्तिमार्च्छति । न स य एव वेद ॥ ४ ॥

ब्रह्मचार्यसीत्याह । ब्रह्मणऽएवैन तत् परिददाति । अपोऽशानेति । अमृत वाऽआप । अमृतमशानेत्येवेन तदाह । कर्म कुर्विति । वीर्यं वै कर्म । वीर्यं कुर्वित्येवैन तदाह । समिधमाधेहीति । समिन्त्स्वात्मान तेजसा ब्रह्मवर्चसेनेत्येवैनं तदाह । मा सुषुप्था इति मा मृथा इत्येवैन तदाह । अपोऽशानेति । अमृत वाऽआप । अमृतमशानेत्येवैन तदाह । तदेनमुभयतोऽमृतेन परिगृह्णाति । तथा हास्य ब्रह्मचारी न काचनार्तिमार्च्छति । न स य एव वेद ॥ ५ ॥

अथास्मै सावित्रीमन्वाह । ता ह स्मैता पुरा सवत्सरेऽन्वाहु सव-

him over to heaven and earth within which two all this exists 'To all beings I give you over for safety [he says] thereby he gives him over to all beings for safety And so his Brahmacarin does not come to any harm whatsoever, nor he who knows thus

(5) 'A Brahmacarin you are he says, thereby he indeed gives him over to Brahman Sip water [he says]—Water, verily, is nectar, thereby he indeed [practically] says to him 'Sip nectar' 'Do [your] work [he says] work, verily, is vigour, thereby he indeed says to him Exert vigour' 'Lay the sacrificial stick [on fire] [he says], thereby he indeed says to him 'Enkindle your self with lustre, with Brahmanical glory' 'Do not sleep [by day]', thereby he indeed says to him 'Do not die' 'Sip water' [he says]-water, verily, is nectar, thereby he indeed [practically] says to him 'Sip nectar' Thereby he encloses him on both sides with nectar And so his Brahmacarin does not come to any harm whatsoever, nor he who knows thus

(6) Then he recites the Savitri [RV III 62 10] to him This indeed they would teach [or formerly taught] after a

रेसरसंमिता वै गर्भाः प्रजायन्ते। जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ६॥

अथ षट्सु मासेषु । षड् वाऽऋतवः संवत्सरस्य । संवत्सरसंमिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ७ ॥

अथ चतुर्विंशत्यहे । चतुर्विंशतिर्वै संवत्सरस्यार्धमासाः । संवत्सरसंमिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ८ ॥

अथ द्वादशाहे । द्वादश वै मासाः संवत्सरस्य । संवत्सरसंमिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ ९ ॥

अथ षडहे । षड् वाऽऋतवः संवत्सरस्य । संवत्सरसंमिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाचं दध्म इति ॥ १० ॥

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year, [with the idea that] 'Embryos, verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born.'

(7) Or after six months, [with the idea] 'Six, verily, are the seasons in a year and children [embryos], verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born'.

(8) Or after twenty-four days [with the idea] 'Twenty-four, verily, are the half-months in a year, and children, verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born'.

(9) Or after twelve days [with the idea] 'Twelve, verily, are the months in a year, and children, verily, are born [or brought forth] after lasting for a year; thereby we put epeech in him the moment he is born'.

(10) Or ofter six days [with the ideal] 'Six, verily, are the seasons in a year, and children, verily, are born [or brought forth] after lasting for a year; thereby we put speech in him the moment he is born'.

अथ त्र्यहे । त्रयो वाऽऋतव॰ संवत्सरस्य । संवत्सरसमिता वै गर्भाः प्रजायन्ते । जातऽएवास्मिंस्तद्वाच दध्म इति ॥ ११ ॥

३६ तदपि श्लोक गायन्ति ।

आचार्यो गर्भी भवति हस्तमाधाय दक्षिणम् ।
तृतीयस्या स जायते सावित्र्या सह ब्राह्मण. ॥ इति ।

३९ सद्यो ह त्वाव ब्राह्मणायानुब्रूयात् । आग्नेयो वै ब्राह्मणः । सद्यो वा
ऽअग्निर्जायते । तस्मात् सद्य एव ब्राह्मणायानुब्रूयात् ॥ १२ ॥

ता हैतामेके सावित्रीमनुष्टुभमन्वाहु । वाग् वाऽअनुष्टुप् । तदस्मिन्
४२ वाच दध्म इति । न तथा कुर्यात् । यो हैन तत्र ब्रूयादा न्वाऽअय-
मस्य वाचमदित मूको भविष्यतीतीश्वरो ह तथैव स्यात् । तस्मादेता गायत्रीमेव सावित्रीमनुब्रूयात् ॥ १३ ॥

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(11) Or after three days [with the idea] 'Three, verily, are the seasons in a year and children, verily, are born [or brought forth] after lasting for a year, thereby we put speech in him the moment he is born'

(12) And they also sing this verse—

The preceptor becomes possessed of a foetus [in the form of the pupil] by placing [his] right hand [on him] in the third [night] he is born a Brāhmana with the Savitrī

One however should teach [the Savitrī] to a Brahmana at once, a Brāhmana verily, belongs to Agni, Agni, verily, is produced at once therefore one should indeed teach a Brahmana at once

(13) Some indeed recite this Anustubh Savitrī, saying Speech verily, [is] Anustubh thereby we put speech in him' One should not do like that If one indeed would say in that case 'This one [the pupil] really has taken away his [teacher's] speech, he would become dumb' he would be just indeed capable of doing that Therefore one should teach this same Gāyatrī Savitrī

अथ हैके दक्षिणतः । तिष्ठते वासीनाय वान्वाहुः । न तथा कुर्यात् । ४५
यो हैनं तत्र ब्रूयाद्दक्षिं न्वाऽअयमिममजीजनत शुल्बो भविष्यतीतीश्वरो
ह तथैव स्यात् । तस्मात् पुरस्तादेव प्रतीचे समीक्षमाणायानुब्रूयात् ॥ १४॥

तां वै पच्छोऽन्वाह । त्रयो वै प्राणाः प्राण उदानो व्यानः । ४८
तानेवास्मिंस्तद्दधाति । अथार्धर्चशः । द्वौ वाऽइमौ प्राणौ प्राणोदानावेव ।
प्राणोदानावेवास्मिंस्तद्दधाति । अथ कृत्स्नाम् । एको वाऽअयं प्राणः
कृत्स्न एव । प्राणमेवास्मिंस्तत्कृत्स्नं दधाति ॥ १५ ॥ ५१

तदाहुः । न ब्राह्मणं ब्रह्मचर्यमुपनीय मिथुनं चरेत् । गर्भो वाऽएष
भवति यो ब्रह्मचर्यमुपैति । नेदिमं ब्राह्मणं विविच्छाद्रेतसो जनया-
नीति ॥ १६ ॥ ५४

तदु वाऽआहुः । काममेव चरेत् । द्वय्यो वाऽइमाः प्रजाः दैव्यश्चैव

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(14) Now some indeed recite [the Sāvitrī] to him standing or sitting on the right side [of the teacher]. One should not do like that. If one indeed would say in that case 'This one [the teacher] has generated him opposed to him, he would be opposed [to him]' he would be just indeed capable of doing that. Therefore one should teach that only in the forward [or easterly] direction to him while looking on towards the west.

(15) He, verily, recites it by pādas [quarters]. Three, verily, are the Prāṇas,—Prāṇa, Udāna [up-breathing] [and] Vyāna [cross-breathing]; thereby he places just these in him;—then [he recites it] by half-verses. Two, verily, are these Prāṇas—Prāṇa and Udāna only; thereby he places just the Prāṇa and the Udāna in him,—then the whole [verse]. One verily, is this entire Prāṇa, thereby he places just this entire Prāṇa in him.

(16) Now they say: Having initiated a Brāhmaṇa into studentship [Brahmacarya], one should not cohabit—an embryo, verily, he becomes who enters on Brahmacarya,—[thinking] 'Otherwise I might be generating this Brāhmaṇa from shed semen'.

(17) And this also, verily, they say: One should do [so] if one chooses; of two kinds, verily, are these creatures,—

मानुष्यश्च । ता वाऽइमा मानुष्यः प्रजाः प्रजननात् प्रजायन्ते ।
५७ छन्दांसि वै दैव्यः प्रजाः । तानि मुखतो जनयते । तत एतं जनयते ।
तस्मादु काममेव चरेत् ॥ १७ ॥

तदाहुः । न ब्रह्मचारी सन् मध्वश्नीयात् । ओषधीनां वाऽएष परमो
६० रसो यन्मधु । नेदन्नाद्यस्यान्तं गच्छानीति । अथ ह स्माह श्वेतकेतुरा-
रुणेयो ब्रह्मचारी सन् मध्वश्नन् । त्रय्यै वाऽएतद्विद्यायै शिष्टं यन्मधु ।
स तु रसो यस्येदृक्शिष्टमिति । यथा ह वाऽऋचं वा यजुर्वा साम
६५ वाभिव्याहरेत् तादृक् तद्य एवं विद्वान् ब्रह्मचारी सन् मध्वश्नाति ।
तस्मादु काममेवाश्नीयात् ॥ १८ ॥

No. 4 E

Satapathabrahmana XI v 7 1–10

अथातः स्वाध्यायप्रशंसा । प्रिये स्वाध्यायप्रवचने भवतो युक्तमना

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divine as well as human, and these human creatures, verily, are born of cohabitation Metres, verily, are the divine creatures, they are born from the mouth, therefrom [from the mouth] he [the teacher] creates him, therefore indeed he should do [so] if he chooses

(18) Now they say Having become a Brahmacarin, one should not eat honey—what honey is is, verily, this highest essence of the plants—[thinking] 'Otherwise I might go to the end of food' Now Svetaketu Āruneya eating honey while a Brahmacarin used to say 'What honey is is verily, this remainder of the Trayī [three Vedas], and further he is the essence who has such a remainder'. Just as indeed one would recite a Rk or Yajus or Saman, in the same way a Brahmacarin, knowing thus, eats honey Therefore one might eat [honey] at one's will [or as much as one likes]

No. 4 E

(1) Now then [follows] the praise of the study [of the Vedas] The study and instruction become dear [to him]

भवत्यपराधीनोऽहरहरर्थान्त्साधयते । सुखं स्वपिति परमचिकित्सक आत्मनो भवति । इन्द्रियसंयमश्चैकारामता च प्रज्ञावृद्धिर्यशो लोकपक्तिः । प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति–ब्राह्मण्यं प्रतिरूपचर्यां यशो लोकपक्तिम् । लोकः पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं भुनक्ति–अर्चया च दानेन चाज्येयतया चावध्यतया च ॥ १ ॥

ये ह वै के च श्रमा इमे द्यावापृथिवीऽअन्तरेण स्वाध्यायो हैव तेषां परमता काष्ठा य एवं विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽध्येतव्यः ॥ २ ॥

यद् यद्ध वाऽअयं छन्दसः स्वाध्यायमधीते तेन तेन हैवास्य यज्ञक्रतुनेष्टं भवति य एवं विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽध्येतव्यः ॥ ३ ॥

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he has his mind undistracted and he not dependent upon others accomplishes [his] desired objects [or wealth] day by day. He sleeps in peace and becomes the best physician for himself. Control of the senses, pleasure in one thing, growth of intelligence, glory and the perfecting of people [are his characteristics]. The growing intelligence produces the [following] four (duties referring to a Brāhmana—Brāhmana nature, a befitting conduct, glory, and the perfecting of people. The people [thus] being perfected protect [or honour] the Brāhmana by four duties—by worship, by charity, by [vouchsafing] freedom from injury and by freedom from capital punishment.

(2) And whatever, verily, are these toils between heaven and earth [that is, in this world], the study [of the Vedas] is the achme, the limit for him who knowing thus takes to the study [of scriptures]. Therefore the sacred lesson should be studied.

(3) And whatever [portion of the] sacred lesson of the Veda (*chandas*) he studies, with that same sacrificial rite, there is the sacrificial offering for [that is, made by] him who knowing thus studies the sacred lesson. Therefore the sacred lesson should be studied.

यदि ह वा अप्यभ्यक्तः अलकृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीतऽआ हेव स नखाग्रेभ्यस्तप्यते य एव विद्वान्त्स्वाध्यायमधीते । तस्मात् स्वाध्यायोऽध्येतव्यः ॥ ४ ॥

मधु ह वाऽऋच । घृत ह सामानि । अमृत यजूषि । यद्ध वाऽअय वाकोवाक्यमधीते क्षीरौदनमासौदनौ हैव तौ ॥ ५ ॥

मधुना ह वाऽएष देवास्तर्पयति य एव विद्वानृचोऽहरहः स्वाध्यायमधीते । तऽएन तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ६ ॥

घृतेन ह वाऽएष देवास्तर्पयति य एव विद्वान्त्सामान्यहरहः स्वाध्यायमधीते । तऽएन तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ७ ॥

अमृतेन ह वाऽएष देवास्तर्पयति य एवं विद्वान् यजूंष्यहरहः

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(4) Again, if verily, he studies the sacred lesson, anointed, wearing ornaments, well-pleased, lying at ease on a soft bed, *he is indeed burned [right up] to the tips of his nails*, who knowing thus studies the sacred lesson Therefore the sacred lesson should be studied.

(5) And honey, verily, is the Rk verses, ghee the Samans and nectar the Yajus formulae And when indeed he studies the speeches and counter-speeches, those are indeed the mess of milk and the mess of meat

(6) With honey, verily, he satisfies the gods who knowing thus studies day by day the sacred lesson,—the Rk verses They, gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments

(7) With ghee, verily, he satisfies the gods, knowing thus studies day by day the sacred lesson,—the Samans They, gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments

(8) With nectar, verily, he satisfies the gods, who knowing thus studies day by day the sacred lesson,—the Yajus texts.

स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ८ ॥

क्षीरौदनमांसौदनाभ्यां ह वाऽएष देवांस्तर्पयति य एवं विद्वान् वाकोवाक्यमितिहासपुराणमित्यहरहः स्वाध्यायमधीते । तऽएनं तृप्तास्तर्पयन्ति सर्वैः कामैः सर्वैर्भोगैः ॥ ९ ॥

यन्ति वाऽआपः । एत्यादित्य एति चन्द्रमा यन्ति नक्षत्राणि । यथा ह वाऽएता देवता नेयुर्न कुर्युरेवं हैव तदहर्ब्राह्मणो भवति यदहः स्वाध्यायं नाधीते । तस्मात् स्वाध्यायोऽध्येतव्यः । तस्मादप्यृचं वा यजुर्वा साम वा गाथां वा कुंव्यां वाभिव्याहरेद् व्रतस्याव्यवच्छेदाय ॥ १० ॥

No. 4 F

Śatapathabrāhmaṇa XII. v. 2.1-15

अथ ह स्माह नाको मौद्गल्यः । मरिष्यन्तं चेद् यजमानं मन्येत

They, gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments.

(9) With the mess of milk and the mess of meat, verily, he satisfies the gods, who knowing thus studies day by day the sacred lesson—the speeches and counter-speeches, Itihāsa [history] and Purāṇas [ancient legends]. They, gratified, gratify him by [giving him] all objects of desire, by [giving him] all [kinds of] enjoyments.

(10) Waters, verily, *move*; the *sun moves*, the *moon moves*, the stars move; and as if, verily, these deities did not move, did not act, in like manner indeed would that Brāhmaṇa be on that day on which day he does not study the sacred lesson. Therefore the sacred lesson should be studied. Therefore a Ṛk or a Yajus, or a Sāman, or a Gāthā or a Kumvyā [Brāhmaṇa passage or Ṛk verse conveying some precept of conduct], he should recite for the non-breaking of his vow.

No. 4 F

(1) Now indeed Nāka Maudgalya has said: If one regards the sacrificer as to be about to die, at whatever place where the

यत्रैवास्माऽआशसन जोषित स्यात्तदरण्योरग्नी समारोह्य निर्मथ्य जुह्वद् वसेत् । स यदास्माल्लोकाद् यजमानः प्रेयात्—१ ॥

अथैनमन्तरेणाग्नीश्चितिं चित्वा तमग्निभिः समुपोपेदिति । तदु तथा न कुर्यात् । अतस्थानो वाऽएष तस्मै यदेनं शवदह्यायाऽइव जुहुयुः । यज्ञाय वाऽएष आहुतिभ्यस्तस्थानः । स हैनममृष्यमाणस्तृप्र सचते ॥ २ ॥

इत्यमेव कुर्यात् । तिस्र एव स्थालीरेष्टवे ब्रूयात्तासु गोमयानि च शुम्बलानि वावधाय नाना त्रिष्वग्निषु प्रवृज्यात् । ते ये ततः संतापादग्नयो जायेरंस्तैरेनं दहेयु. । तथाह तैरेव दग्धो भवति नो प्रत्यक्षमिव ॥ ३ ॥

तस्मादप्येतदृषिणाभ्यनूक्तम् ।

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cutting up [or immolation] is agreeable to him, there he having placed the two fires on the two churning sticks and having churned out [fire] should reside, offering oblations And when that sacrificer would depart from this world,

(2) then, having built for him a pile in the midst of the fires, one should burn him with the fire —But one should not do like that This [fire], verily, would not stand [such treatment] for him, in that they should offer oblations to it as though for the burning of the corpse, the [fire] verily, would stand for the sacrifice and the oblations, it [fire] unable to bear it, serves him unwillingly

(3) One should act just in this way—one should ask them to find out just three pots and having placed in them mass of cow-dung and straw, one should put them separately (*nānā*) on the three fires Those fires which would be produced from that blaze, by them they should burn him Thus one can say that he is indeed burned by these same as though not visibly [or directly]

(4) Therefore also it has been said by the Seer [Vāj S XIII. 45, 4]—That Agni who was produced from Agni, from the

यो अग्निरग्नेरध्यजायत शोकात् पृथिव्या उत वा दिवस्परि ।
येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥ इति
(वाजसनेयिसंहिता 13. 45. 4) यथऽर्क्तैथा ब्राह्मणम् ॥ ४ ॥ १५

अथैनं विपुरीषं कृत्वा अस्यां पुरीषं प्रतिष्ठापयति । पुरीषं वाऽइयम् ।
तत् पुरीषऽएवैतत्पुरीषं दधाति । या ह वाऽअस्यैषा वृकला सपुरीषा तस्यै
ह विदग्धायै सृगालः संभवति । नेत् सृगालः संभवदिति । तदु तथा न १८
कुर्यात् । क्षोधुका हास्य प्रजा भवति । तमन्तरतः प्रक्षाल्याज्येनान्व-
नक्ति । मेध्यमेवैनतत् करोति ॥ ५ ॥

अथास्य सप्तसु प्राणायतनेषु सप्त हिरण्यशकलान् प्रत्यस्यति । २१
ज्योतिर्वाऽअमृतं हिरण्यम् । ज्योतिरेवास्मिंस्तदमृतं दधाति ॥ ६ ॥

अथैनमन्तरेणाग्नीश्चितिं चित्वा कृष्णाजिनमुत्तरलोम प्राचीनग्रीवं

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agony of the earth, or in the sky, by whom Viśvakarman created living beings—him, O Agni, let your anger pass by !'—As the verse, so the Brāhmana [comment].

(5) Then having made him divested of foul matter (*puriṣa*), he deposits the foul matter in this [earth]; the foul matter, verily, is this [earth]; thereby he places that foul matter in the foul matter itself. What, verily, is this intestine of his, containing the foul matter, from that indeed when burnt a jackal is produced; [this purisa is removed] lest a jackal should be produced. But one should not indeed do like that, for [thereby] his offspring indeed would be starving. Having washed him out inside he anoints him with ghee, thereby indeed he makes it fit for sacrifice.

(6) Then he inserts seven pieces of gold in the seven abodes of the Prānas ; light, verily, [and] immortality are gold; thereby he places in him light itself and immortality.

(7) Then having built for him a pile in the midst of the fire, having spread out a black antelope skin with the hairy part

२८ प्रस्तीर्य तस्मिन्नेनमुत्तानं निपाद्य जुहूं घृतेन पूर्णां दक्षिणे पाणावादधाति
सव्यऽउपभृतमुरसि ध्रुवां मुखेऽग्निहोत्रहवणीं नासिकयोः स्रुवौ कर्णयो-
प्राशित्रहरणे शीर्षं चमसं प्रणीताप्रणयनं पार्श्वयोः शूर्पेऽउदरे पात्रीं समः
२९ वत्तधानीं पृषदाज्यवतीं शिश्नस्यान्ते शम्यामाण्डयोरन्ते वृषारवावन्वगुलू-
खलं च मुसलं चान्तरेणोरूऽअन्यानि यज्ञपात्राणि दक्षिणे पाणौ स्फ्यम्
॥ ७ ॥

३० स एष यज्ञायुधी यजमानो यथा बिभ्यदामोषमतीयादेवमेव योऽस्य
स्वर्गो लोको जितो भवति तमभ्यत्येति । तमेते संताप्या अग्नयो
यथा पुत्राः पितरं प्रोषुषमागतं शिवमुपस्पृशन्त्येवं शिवं हैवैतमुपस्पृ-
३१ शन्ति प्र हैवनं कल्पयन्ति ॥ ८ ॥

तं यदि गार्हपत्यः पूर्वः प्राप्नुयात् तद् विद्यात् प्रतिष्ठ एनमग्निः पूर्वः

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upwards and the neck-part facing the east and having placed him down on it with the face upwards, he places the Juhū filled with ghee on the right hand, the Upabhṛt on the left, the Dhruvā on the chest, the Agnihotrahavanī on the face, the [two] Sruvas on the [two] nostrils, the [two] Prāsitraharaṇas on the [two] ears, the Camasa used for carrying the Praṇītā on the head, the [two] winnowing baskets on the [two] sides, the Patrī holding the cuttings of the sacrificial food filled with clotted ghee on the belly, the Samya near by the penis, the [two] mallets near by the testicles, and behind them the mortar and the pestle, other sacrifical vessels between the [two] thighs and the Sphya on the right hand

(8) Thus this sacrificer armed with the sacrificial weapons, as one not afraid passes beyond spoliation, passes on to that world which has been won by him in heaven; him these fires fit to be enkindled indeed touch auspiciously [or vouchsafe welfare to], as sons touch auspiciously the father returning after having made a [long] journey, and they indeed arrange [everything] for him

(9) If the Gārhapatya [fire] were to reach him [the dead man] first, thereby one should know that the established fire

प्रापत् । प्रतिष्ठास्यति प्रत्येव तेऽस्मिंलोके स्थास्यन्ति येऽस्मात् प्रत्यञ्च
इति ॥ ९ ॥ ३६

अथ यद्याहवनीयस्तद् विद्यान्मुख्य एनमग्निः पूर्वः प्रापत् । मुखतो
लोकानजैषीन्मुखमेव तेऽस्मिंलोके भविष्यन्ति येऽस्मात् प्रत्यञ्च इति
॥ १० ॥ ३९

अथ यद्यन्वाहार्यपचनस्तद् विद्यादन्नाद एनमग्निः पूर्वः प्रापत् ।
अन्नमत्स्यत्यन्नमेव तेऽस्मिंलोकेऽत्स्यन्ति येऽस्मात् प्रत्यञ्च इति ॥ ११ ॥

अथ यदि सर्वे सकृत् तद् विद्यात् कल्याणं लोकमजैषीदित्येतान्य- ४२
स्मिन् विज्ञानानि ॥ १२ ॥

तां वाऽएतां यजमानात्माहुतिमन्ततो जुहोति । स योऽस्य स्वर्गो
लोको जितो भवति तत आहुतिमयोऽमृतः संभवति ॥ १३ ॥ ४५

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has reached him first, that he would establish himself and that those remaining behind him would, indeed, establish themselves in this world.

(10) And if the Āhavanīya, [fire were to reach him first], thereby one should know that the chief fire has reached him first, that he has conquered the [other] worlds foremost and that those remaining behind him would be indeed foremost in this world.

(11) And if the Anvāhāryapacana [fire were to reach him first], thereby one should know that the food-eating fire has reached him first, that he would be eating food and that those remaining behind him would be indeed eating food in this world.

(12) And if these all [were to reach him] simultaneously (*sakṛt*), thereby one should know that he has conquered the auspicious world,—thus these are the distinguishing characteristics in this respect.

(13) This, verily, the offering of the sacrificer's body he offers in the sacrifice at the end. The world in heaven which is conquered by him, from that he arises immortal, constituted of an oblation.

अथ यान्यश्ममयानि च मृन्मयानि च भवन्ति तानि ब्राह्मणाय
दद्यात् । शवोद्वहमु ह त मन्यन्ते यस्तानि प्रतिगृह्णाति । अप एवैना-
४८ न्यभ्यवहरेयु । आपो वाऽअस्य सर्वस्य प्रतिष्ठा । तदेनमप्स्वेव प्रति-
ष्ठापयति ॥ १४ ॥

अथैतामाहुति जुहोति पुत्रो वा भ्राता वा यो वान्यो ब्राह्मण
५१ स्यात् ।

अस्मात्त्वमधि जातोऽसि त्वदय जायता पुन ।

असौ स्वर्गाय लोकाय स्वाहा (वा स ३५, २)। इति
५४ अनपेक्षमेत्याप उपस्पृशन्ति ॥ १५ ॥

No 4 G

Satapathabrahmana XIV iv 2 23-29

ब्रह्म वाऽइदमग्र आसीत् । एकमेव । तदेक सन्न व्यभवत् । तच्छ्रेयो-
रूपमत्यसृजत क्षत्र यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुण सोमो रुद्र

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(14) Whatever stone and earthen [vessels of the dead sacrificer] there are, them he should give to a Brahmana They, indeed, regard him as the carrier of a corpse who accepts them They should indeed throw these into the water Waters, verily, are the foundation of all this, thereby he establishes him in the waters themselves.

(15) Then a son or a brother, or any other Brahmana who might be there, offers this oblation [of ghee] with From out of this one, you are born let this one be born again from out of you, let this one be for the heavenly world hail [Vāj S XXXV 22] Having gone away without looking back, they touch water

No 4 G

(21) Brahman, verily, was [all] this in the beginning It being one was not powerful enough It created forth Ksatra [power] of an excellent form—these Ksatras among the gods,

पर्जन्यो यमो मृत्युरीशान इति । तस्मात् क्षत्रात् परं नास्ति । तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्रऽएव तद्यशो दधाति सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिम् । य उ एनं हिनस्ति स्वां स योनिमृच्छति स पापीयान् भवति यथा श्रेयांसं हिंसित्वा ॥ २३ ॥

स नैव व्यभवत् । स विशमसृजत । यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति ॥ २४ ॥

स नैव व्यभवत् । स शौद्रं वर्णमसृजत पूषणम् । इयं वै पूषेयं हीदं सर्वं पुष्यति यदिदं किंच ॥ २५ ॥

स नैव व्यभवत् । तच्छ्रेयोरूपमत्यसृजत धर्मं तदेतत् क्षत्रस्य क्षत्रं यद्धर्मस्तस्माद्धर्मात् परं नास्त्यथोऽअबलीयान् बलीयांसमाशंसते धर्मेण

Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mṛtyu and Īśāna Therefore there is nothing beyond the Ksatra. Therefore a Brāhmana takes his seat below the Ksatriya at the Rājasūya [sacrifice]; he bestows that glory upon Ksatra alone. That is the birth-place of Ksatra, this Brahman. Therefore though a [Ksatriya] king attains to an exalted position, he at the end [of the Rājasūya] sits down indeed below a Brāhmana, his birth-place. He indeed who injures him cuts down his own birth-place; he becomes more sinful [or miserable] as by injuring a better one.

(24) He [Brahman] indeed was not powerful enough. He created the Vis [people or peasants]—these classes of gods which in groups are known as Vasus, Rudras, Ādityas, Viśvedevas, and Maruts.

(25) He indeed was not powerful enough. He created the Śūdra caste—Pūṣan; this [earth], verily, is the nourisher, this [earth], verily, nourishes everything whatever is here.

(26) He indeed was not powerful enough. He created forth Dharma having an excellent form. Thus Dharma is the Ksatra of the Ksatra [that is, more powerful than the Ksatra]; therefore

यथा राज्ञैवम् । यो वै स धर्मः सत्यं वै तत् तस्मात् सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीत्येतद्ध्येवैतदुभयं भवति ॥ २६ ॥

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः । तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु क्षत्रियेण क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रस्तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येष्वेताभ्यां हि रूपाभ्यां ब्रह्माभवत् ॥ २७ ॥

अथ यो ह वाऽअस्माल्लोकात् स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतम् । यदि ह वाऽअप्यनेवंविन्महत् पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयतऽएवात्मानमेव लोकमुपासीत । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयतेऽस्माद्ध्येवात्मनो यद्यत् कामयते तत्तत् सृजते ॥ २८ ॥

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there is nothing beyond Dharma Therefore indeed a weaker rules a stronger with Dharma as with [the help of] a king What that Dharma, verily, is, that, verily, is Truth. Therefore [referring to] one declaring truth, they say 'He declares Dharma', or [referring to] one declaring Dharma [they say] 'He declares truth' Thus this same is both [Dharma and Truth]

(27) Thus there are Brahman, Ksatra, Vis and Śudra Among the gods, that Brahman existed as Agni only, among men as Brahmana, by the Ksatriya as Ksatriya by the Vaisya as Vaisya, by the Sudra as Sudra Therefore they wish for heaven (*loka*) through Agni alone among the gods and through the Brahmana among men, for Brahman existed in these two forms

(28) Now he, verily, who departs from this world without having seen his world [in the self], him that Paramatman, not being known does not bless as though the Veda had not been studied or some other [sacrificial] act had not been done Even if indeed one not knowing that [self] were to perform a highly meritorious work, it would in the end, surely, dwindle down for him, one should worship the self only as the Loka. He who worships the self only as the Loka his work indeed does not dwindle down, for from this very self whatever he longs for that he creates

अथोऽअयं वाऽआत्मा । सर्वेषां भूतानां लोकः । स यज्जुहोति २४
यद्यजते तेन देवानां लोकोऽथ यदनुब्रूते तेनर्षीणामथ यत् प्रजामिच्छते
यत् पितृभ्यो निपृणाति तेन पितॄणामथ यन्मनुष्यान् वासयते यदे-
भ्योऽशनं ददाति तेन मनुष्याणामथ यत् पशुभ्यस्तृणोदकं विन्दति तेन २७
पशूनां यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति तेन
तेषां लोको यथा ह वै स्वाय लोकायारिष्टिमिच्छेदेवं हैवंविदे सर्वाणि
भूतान्यरिष्टिमिच्छन्ति । तद्वाऽएतद्विदितं मीमांसितम् ॥ २९ ॥ ३०

No. 5

Jaiminīyabrāhmaṇa I. 125-127

(JAOS, xxviii. pp. 82 f.)

देवासुराःसंयत्ता ज्योङ् न व्यजयन्त । बृहस्पतिर्देवानां पुरोहित आसीदुशना काव्योऽसुराणाम् । तयदेवावस्ताद्ब्रह्माक्रियत तत्परस्ताद्-

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(29) Now this self, verily, is the world of all beings. In that he offers offerings and sacrifices, thereby he is the world of gods; and in that he recites the Vedas, thereby [he is] the world of the Seers, and in that he desires for offspring and offers oblations to the Pitṛs, thereby [he is] the world of the Pitṛs; and in that he gives shelter and gives food to human beings, thereby [he is] the world of human beings; and in that he gets fodder and water for the cattle, thereby [he is] the world of cattle; in that in his abodes, subsist beasts, birds, right down to the ants, thereby [he is] their world. And as one, verily, wishes security from injury for his own world, all beings wish security from injury to him who knows thus. This, verily, is known and has been properly reasoned out.

No. 5

(125) The gods and the Asuras having come into conflict for a long time did not gain a decisive victory. Bṛhaspati was the family priest of the gods, Uśanas Kāvya of the Asuras.

क्रियत तत्समान ब्रह्म न व्यजयत । तेषा ह त्रिशीर्षा गन्धर्वो विजयस्यावेत् । स हेट्टुरास । तस्य हाप्स्वन्तर्नौनगरं परिप्लवमास । तदिन्द्रोऽन्वबुद्ध्यत त्रिशीर्षा वै नौ विजयस्य वेदेति । तस्य जायामुपौच्यत् । एतस्यैव विजयस्य कामाय तामब्रवीत् पृच्छतात्पतिं य इमे देवासुरास्सयत्ता ज्योगभूवन् कतर एषा जेष्यन्तीति । तद्वैव सपद्मानावाजगाम । स ह तदेव नौमण्ड उपाशिश्लेष जलायुका वा तृणक वा भूत्वा । सेय पतिं पप्रच्छ य इमे देवासुरास्सयत्ता ज्योगभूवन् कतर एषा जेष्यन्तीति ॥ १९५ ॥

मोच्चैरिति होवाच कर्णिनी वै भूमिरिति । तदिदमप्येतर्ह्याहुर्मोच्चैः कर्णिनी वै भूमिरिति । नेति होवाच ब्रूह्येवेति । स होवाच ब्राह्मणाविमौ समं विदतुर्बृहस्पतिरस्य देवेषूशना काव्योऽसुरेषु । तौ यत्कुरुतस्तत्सम-

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There, whatever rite [or Mantra *Brahman*] was performed forward [by one party] was performed backward [by the other party] that rite being common [or the same] did not gain a decisive victory Of them indeed a three headed Gandharva knew [the means] of [obtaining] a decisive victory He indeed

Belonging to him, in the midst of the waters, was a ship town floating about Now Indra was aware of it, viz 'The three headed [Gandharva] verily, knows of the decisive victory for us both' He approached his [Gandharva's] wife for the sake of this same decisive victory He said to her 'Ask [your] husband—'These gods and Asuras who have come into conflict for a long time—which of them would win? Accepting that indeed, she undertook it He [Indra] indeed, instantly clung to the ship's sides, having become a leech or a blade of grass. She then asked [her] husband 'These gods and Asuras who have come into conflict for a long time—which of them would win?'

(126) '[Do] not [talk so] loudly' he said,'the earth, verily, has ears.' Therefore even now they say '[Do] not [talk so] loudly, the earth, verily, has ears' 'No' she indeed said, 'do tell [me]' He indeed said 'These two Brāhmanas know the same [or equally]—this Brahaspati among the gods, [and] Usanas Kāvya

मेव यच्छति । या इतर आहुतीर्जुहोति ता इतरः । तास्समेत्य यथायथमेव पुनर्विपरायन्ति । तयोर्यतरो यतरानुपसमेष्यति ते जेष्यन्ति । तद्धैवेन्द्रोऽनुबुद्ध्य शुको भूत्वोत्पपात । तं हान्वीक्ष्य पतन्तमुवाच येषामसौ हरितवर्णकः पतति ते जेष्यन्तीति । स होशनसं काव्यमाजगामासुरेषु । तं होवाच ऋषे कमिमं जनं वर्धयस्यस्माकं वै त्वमसि वयं वा तवास्मानभ्युपावर्तस्वेति । कथेति होवाच केन मोपमन्त्रयस इति । या इमा विरोचनस्य प्राल्हादेः कामदुघास्ताभिरिति । ताभिर्ह प्रत्व (सा. वे. २. २७)इत्येव प्रदुद्रुवतुः । तौ हासुरा अन्ववजह्रिरे । तौ हान्वाजग्मुः । स होवाच ऋषे नु वै नाविमेऽसुरा अगमन्निति । स वै तथा कुर्विति होवाच यथा नावेते नान्वागच्छानिति । तौ हैतत्प्रतिपेदाते ॥ १२६ ॥

स्वायुधः पवते देव इन्दुरशस्तिहा वृजना रक्षमाणः ।

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among the Asuras. What these two perform gives the same [or equal fruit]; what offerings one offers in a sacrifice, those [same] the other one [offers]; these coming together in due order become contradictory again. Of these two whoever would be uniting with the other they would win'. Having indeed known this same, Indra having become a parrot flew up. Observing him flying he [the Gandharva] said: 'For whom this green-coloured [parrot] is flying up, they would win.' He [Indra] indeed went to Uśanas Kāvya among the Asuras. To him he [Indra] said: 'O seer, what crowd (*janah*) this are you succouring? Ours, verily, you are; or we are yours. Come back to us.' 'How (?)' he indeed said, 'by what are you negotiating with me?' 'What these wish-fulfilling [verses] of Virocana, the son of Pralhāda, are,—with them' [Indra replied]. With them indeed with 'Forward now' [R.V. IX. 87.1] the two ran off. These two the Asuras moved themselves after; these two they went after. He [Indra] indeed said: 'O seer, these Asuras, verily, have now gone after us two. Do you, verily, therefore, so arrange,' he said 'that these would not be going after us two.' The two indeed started upon this.

(127) 'God Indu with good weapons, destroyer of curses, protector from [or aware of] stratagems, the father of the gods,

पिता देवाना जनिता सुदक्षो विष्टम्भो दिवो धरुणः पृथिव्या ॥
(सा. वे. २. २८)

इत्या दिवो विष्टम्भमुच्छ्रियतुः । तं हैवासुरा नातीयुः । तौ हाभिः कामदुघाभिर्देवानाजग्मतुः । तौ हागतौ महया चक्रिरे ।

ऋषिर्विप्रः पुरएता जनानामृभुर्धीर उशना काव्येन ।
स चिद्विवेद निहित यदासामपीच्यं गुह्य नाम गोनाम् ॥ (सा. वे २.२९)

इति । ता एताः पशव्या ऋचोव पशून् रुन्धे बहुपशुर्भवत्येताभिर्ऋग्भिस्तुष्टुवानः । तास्वौशनम् । उशना वै काव्यो देवेष्वमर्त्यं गन्धर्वलोकमैच्छत । स एतत्सामापश्यत् तेनास्तुत ततो वै स देवेष्वमर्त्यं गन्धर्वलोकमाश्नुत । तदेतल्लोकवित्सामाश्नुते देवेष्वमर्त्यं गन्धर्वलोकमेतेन तुष्टुवान. । यदुशना काव्योऽपश्यत्तस्मादौशनमित्याख्यायते ॥ १२७ ॥

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the very clever creator, the pillar of heaven, the supporter of the earth does purify' [RV IX 87 2]

with this the two raised a pillar up to heaven The Asuras indeed did [or could] not go beyond it These two with these wish fulfilling [verses] came to the gods [The gods] complimented those two who had come,

with 'The seer, wise, the fore-goer of the people clever, firm Usanas, through wisdom—he indeed knew what was hidden of these [cows], the hidden secret name of the cows' [RV IX 87 3]

These same verses are connected with cattle He wins cattle, becomes possessed of many cattle, who has praised with these verses In them is [woven] the Ausana [saman] Usanas Kavya, verily, among the gods wished for the immortal world of the Gandharvas He saw this Saman, with it he praised Then verily, he among the gods attained to the immortal world of the Gandharvas Thus this is a world-securing Sāman, one among the gods attains to the immortal world of the Gandharvas, who has praised with it In that Usanas Kavya saw it, therefore it is called Ausana [sāman]

No. 5 A

Jaiminiyabrāhmana I. 154–155

देवाः पितरो मनुष्यास्तेऽन्यत आसन्नसुरा रक्षांसि पिशाचा अन्यतः। त एषु लोकेष्वस्पर्धन्त । अथ ह कलयो गन्धर्वा अन्तस्थां चेरुर्नेतरान्नेतरानाद्रियमाणाः । ते देवाः पितरो मनुष्या असुरान्रक्षांसि पिशाचानभ्यभवंस्त इमाँल्लोकान्व्यभजन्त । देवलोकमेव देवा अभजन्त पितृलोकं पितरो मनुष्यलोकं मनुष्याः । तान्कलयो गन्धर्वा एत्याब्रुवन् अनु न एषु लोकेष्वाभजतेति । नेत्यब्रुवन् अनाद्रियमाणा वै यूयमचारिष्ट नेतरान्नेतरानाद्रियमाणा इति । अथो वै वो मनसान्वासिष्महे इत्यब्रुवन् । अन्वेव न आभजतेति । नेत्यब्रुवन् साधुविभक्ता नो लोकास्तान्न शक्ष्यामः संलोभयितुमिति । तेऽब्रुवन् यद्वयमिह स्वयं पश्यामस्तदस्माकमस्त्विति । तेभ्य एताः कलिन्दाः प्रायच्छन् एतासु श्राम्यतेति । तद्यत्कलिभ्यः कलिन्दाः प्रायच्छंस्तत्कालिन्दानां कलि-

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No 5 A

The gods, the Pitrs, [and] men [human beings]—they were on one side; the Asuras, Raksases [and] Piśācas were on the other. They contended for [the possession of] these worlds [or open spaces.] Now the Kali-Gandharvas remained [or found themselves staying] in the middle, caring neither for the one side nor for the other. The gods, the Pitrs [and] human beings overcame the Asuras, the Raksases [and] Piśācas; they [the victors] divided amongst themselves these worlds. The gods received [as their share] the world of gods itself, the Pitrs the world of fathers, [and] human beings the world of mortals. The Kali-Gandharvas having approached them said: 'Give us a share in these worlds.' 'No' they said [or replied], 'you, verily, have been moving about not caring [for us], caring neither for the one side, nor for the other.' 'Now we, verily, have been participating with you in spirit [or mind]' [the Kali-Gandharvas] said, 'do give us a share.' 'No' they [the victors] said, 'the worlds have been correctly divided for us; we shall not be able to bring them together (*saṁlobhayitum*, for a

न्दत्वम् । स एतत्कलिर्वैतदन्य. सामापश्यत्तेनास्तुत । तेनेममवान्तरदेशं दुर्यन्त लोकमपश्यत्तमजयत् । तदेतल्लोकवित्साम । विन्दति लोकमेतेन तुष्टुवानो गन्धर्वलोकता ह त्वाव नातिजयति गन्धर्वलोकतामिवैव जयति। यद्‌ कलिर्वैतदन्योऽपश्यत्तस्मात्कालेयमित्याख्यायते।

देवा वै पूर्वाभ्या सवनाभ्या तृतीयसवन प्रवृह्य स्वर्गं लोकमायन्। त इमे लोका यवृह्यन्त वि यज्ञोऽवृह्यत। ते देवा अकामयन्त समिमाँल्लोकान्दध्याम सं यज्ञ दध्यामेति । त एतत्सामापश्यस्तेनास्तुवत तेनेमॉल्लोकान्समादधु. । तद्वा अस्य स्वर्ग्यं तेन गन्धर्वलोकतामतिजयति तरो वै यज्ञ स्तोमो विदद्वसु । यज्ञेन च वाव ते तत्स्तोमेन चेमॉल्लोकान्समादधुः स यज्ञमदधु । यज्ञेन वैव चास्य स्तोमेन च यज्ञः संहितो भवतीमे च लोका य एवं वेद ।

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fresh division) They [the Kali Gandharvas] said 'What we ourselves see here, let that be ours' They [the gods etc] gave them these—Kalindas [saying] 'Be busy with [or working for] these' Thus in that they gave the Kalindas over to the Kalis, that is why the Kalindas are so called That Kali, the son of Vitadanya, saw this saman [and] with it praised By that he saw this endless intermediate region, he conquered it Thus this is the world securing saman One who has praised with it secures the world, he does not indeed however conquer more than the world of the Gandharvas he so to say just conquers the world of the Gandharvas Because Kali, the son of Vitadanya, saw this, therefore it is called Kaleya [saman]

The gods, verily, having torn away the third Savana from the first two [Savanas] went to the heavenly world These worlds here were torn away, and the sacrifice was torn away The gods wished 'Let us fuse together these worlds, let us fuse together the sacrifice' They saw this sāman and with it praised, thereby they fused together these worlds That, verily, is its heaven ward [carrying function], by that he conquers more than the world of the Gandharvas The sacrifice verily, is power, the Stoma is wealth [or good] securing Verily with

सोमो ह खलु वै राजा कालेयम् । सदेवो हास्य यज्ञो भवति । यथा
ह वा इदं बद्धवत्सा हिंकरी तुरीयाति एवं ह वाव तमिन्द्रः सोमभाग- २४
च्छति यस्मिन्कालेयेन स्तुवन्ति । तस्मादु हैतस्मात्साम्नो नैव कदा
चनेयात् सेन्द्रो मे सदेवो यज्ञोऽसादिति । सेन्द्रमेवैतेन सदेवं यज्ञं
कुरुते ॥ १५४–१५५ ॥ २७

No. 5 B

Jaiminīyabrāhmaṇa II. 438-440

(JAOS, xix, Second Half, pp 99 f.)

[४३८] अथ ह वै पणयो नामासुरा देवानां गोरक्षा आसुः ।
ताभिरहापातस्थुः । ता ह रसायां निरुध्य वलेनापि दधुः ॥ १ ॥

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the sacrifice and the Stoma they fused together these worlds, fused together the sacrifice. With the sacrifice itself and the Stoma, the sacrifice becomes well laid and these worlds as well, for him who knows thus.

Soma the king, verily, is indeed the Kāleya. For him [who uses the Sāman], the sacrifice has the gods [visiting it]. Just as a cow, verily, who has the calf tied [at a distance] rushes forth lowing, in like manner, verily, Indra approaches the Soma where they praise with the Kāleya. Therefore indeed one should under no circumstances deviate from this sāman, [thinking], 'Let my sacrifice have Indra and the gods [visiting it].' By this he makes the sacrifice have Indra and the gods [visiting it].

No. 5 B

[433] (1) Now then, verily, the Asuras called Paṇis were the guardians of the cows of the gods. They indeed made away with them. Having penned them on the Rasā [river] they concealed them in a cave.

ते देवा अतिकुप्य लेपुः सुपर्णमा नो गा अन्विच्छेति । तथेति । स हानुप्रपपात ॥ २ ॥

ता हान्वाजगाम रसायामन्तर्वलेनापिहिताः । तस्मै हान्वागताय सर्पिः क्षीरमामिक्षा दधीत्येतदुपानिदधुः । तस्य ह सुहित आस । त होचु सुपर्णैष एव ते बलिर्भविष्यत्येतदन्न मा नः प्रवोच इति ॥ ३ ॥

स ह पुनरापपात । त होचु सुपर्णाविदो गा इति । का कीर्तिश्चिद्गवामिति होवाच ॥ ४ ॥

एषैव कीर्तिर्गवामिति तस्य हेन्द्रो गल पीळयन्नुवाच गोष्वेवाह किल तवोपुषो मुखमिति । स ह दधिद्रप्स वामिक्षा वोदास । सोऽयमभूव योऽयं वसन्ता भूतिकः प्रजायते ॥ ५ ॥

त ह तच्छशापाश्लीलजन्म ते जीवन भूयात् यो नो गा अनुविय

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(2) The gods, extremely angry, spoke forth 'O Eagle, search after these cows of ours' 'Very well' [the eagle said] He, verily, flew after them

(3) He indeed came upon them concealed within a cave on the Rasā Before him who had followed there they placed this viz. liquid butter, milk, clotted curds, curds That was indeed quite agreeable to him They indeed said to him 'O Eagle, this would be just an offering to you this food, do not give us away'

(4) He indeed flew away once more They [the gods] indeed said to him O Eagle, have you found out the cows? 'What news possibly could there be about the cows [that is I know nothing about them]? he indeed said

(5) 'This very news about the cows' Indra said, compressing indeed his throat I for one had stayed among the cows" so [says] this your mouth He [the eagle] indeed vomitted out a drop of curds or clotted curds That same became the Bhutika that grows in spring

(6) He [Indra] indeed then cursed him 'May the sustenance of you who having found out our cows have not informed

ता न प्रावोच इति । तस्य हैतद्ग्रामस्य जघनार्धे यत्पापिष्ठं तज्जीवनम् ॥ ६ ॥

[४३९] ते सरमामब्रुवन् सरम इमा नस्त्वं गा अन्विच्छेति । तथेति सा हानुप्रससार । सा ह रसामाजगाम ॥ १ ॥

तां होवाच प्लोष्ये त्वा गाधा मे भविष्यसीति । प्लवस्व मेति होवाच न ते गाधा भविष्यामीति ॥ २ ॥

सा हावाच्य कर्णौ प्लोष्यमाणा ससार । सा हेक्षांचक्रे कथं नु मा शुनी प्लवेत । हन्तास्यै गाधासानीति । तां होवाच मा मा प्लोष्ठाः गाधा ते भविष्यामीति । तथेति । तस्यै ह गाध आस । सा ह गाधेनातिससार ॥ ३ ॥

ता हान्वाजगाम रसायामन्तर्वलेनापिहिताः । तस्यै हान्वागतायै तथैव सर्पिः क्षीरमामिक्षां दधीत्येतदुपनिदधुः ॥ ४ ॥

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us, be of indecent origin !' His indeed is [consequently] the sustenance, the filthiest that is in the worst part of the village.

[439] (1) They [the gods] said to Saramā: 'O Saramā, search you after these cows of ours.' 'Very well' [Saramā said]. She indeed set out after them. She indeed came to the Rasā.

(2) She indeed said to her [the Rasā]: 'I shall swim across you [unless] you would be fordable for me.' 'Swim across me' she [Rasā] said, 'I shall not be fordable for you.'

सा होवाच नाहमेतावदप्रिया देवानाम् । अविद यद्वोऽश्रियाम् । त उ वै देवाना स्तेय कृत्वा चरथैतासां वा अहं गवां पदवीरस्मि । न मा लापयिष्यध्वे नेन्द्रस्य गा उपहरिष्यध्व इति ॥ ५ ॥

सा हानाचिष्युपससाह । जराय्वपां तद्विवेद । तद्ध चखाद । तां हैक उपजगौ । त्यमिव वै घ्नती सरमा जारु खादतीति । तदिदमप्येतर्हि निवचनं त्यमिव वै घ्नती सरमा जारु खादतीति । जरायु ह सा तच्चखाद ॥ ६ ॥

सा ह पुनराससार । तां होचुः सरमेऽविदो गा इति ॥ ७ ॥

[४४०] अविदमिति होवाचेमा रसायामन्तर्वलेनापिहिता । ता यथामन्यध्वमेवमाजिहीर्षतेति ॥ १ ॥

तां हेन्द्र उवाच अन्नादीमेर ते सरमे प्रजां करोमि या नो

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(5) She indeed said I am not so disagreeably disposed towards the gods [as to accept this bribe from you] I have known what I may get out of you You, verily, have been moving about, having stolen from the gods Of these cows, verily, I am the guide You shall not cause me to speak out [as you would like me to do] you shall not keep away Indra's cows'

(6) She indeed, not bending (?) held her own The outer membrane of the waters, that she knew, she indeed split it open. One cried out indeed against her 'As though, verily, killing him, Sarama splits open the outer membrane' And even now there is this reproach 'As though, verily, killing him, Saramā splits open the outer membrane' She indeed split open that membrane

(7) She indeed came back again They [the gods] indeed said to her 'O Saramā, have you found out the cows?'

[440] (1) 'I have found them' she indeed said 'concealed within a cave on the Rasā Take them away just as you thought'

(2) Indra said to her indeed 'Food eating dear one I make the off spring of you, O Sara nā, who have found o it our

गा अन्वविद् इति । ते हैते विदर्भेषु माचलास्सारमेया अपि ह शार्दूलान्मारयन्ति ॥ २ ॥

ते देवा एतमभिप्लवं समभरन् । तेनाभ्यप्लवन्त । तदभिप्लवस्याभिप्लवत्वम् ॥ ३ ॥

No. 5 C

Jaiminīyabrāhmaṇa III. 18

शाक्त्यास्तरसपुरोडाशाः सत्रमासत । स गौरिवीतिः शाक्त्यो मृगमहन् । तं तार्क्ष्यः सुपर्ण उपरिष्टादभ्यवापतत् । तस्मा उपप्रत्यधत्त । तमब्रवीत् ऋषे मा मेस्थः । श्वस्तनं ते वक्ष्यामि । अद्य-वाव त्वं वेत्थ न श्व इति । तस्मा एतद्गौरिवीतमब्रवीत् । ततो वै स श्वस्तनमपश्यत् । तत्प्रजा वै श्वस्तनं पशवः श्वस्तनं स्वर्गो लोकः श्वस्तनम् । तद्यद्गौरिवीतं भवति एतस्यैव सर्वस्यावरुद्ध्या एतस्योपाप्त्यै ।

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cows'. And indeed among the Vidarbhas these same Mācalas, descendants of Saramā, indeed kill even tigers.

(3) These gods prepared this Abhiplava-ceremony. By means of it, they sailed over. That is the reason why Abhiplava is so called [or has the nature of Abhiplava].

No. 5 C

The descendants of Śakti having sacrificial cakes of flesh [for being offered at the sacrifice] performed a long sacrificial session. Now Gaurivīti, a descendant of Śakti, shot at a deer; the eagle (*tārkṣya*) Suparṇa [having good feathers] flew down towards him from above. He [Gaurivīti] pointed [his shaft] towards him. To him he [Suparṇa] said : 'O seer, do not shoot at me ; I shall declare to you the Śvastana [of to-morrow] ; you, verily, know of to-day, not of to-morrow'. He told him this Gaurivīta [sāman]; thereupon he, verily, saw the Śvastana. The progeny, verily, is Śvastana, cattle Śvastana, the heavenly worlds Śvastana. As the Gaurivīta is there [in the Dvādaśāha], it is for the securing of all this, for the maintenance of [all] this.

वाचो वै रसोऽत्यक्षरत् । तद्गौरिवीतमभवत् । यदन्वह गौरिवीत
भवति अन्वहमेवैतद्वाचो रस द ग्तो यन्ति । ये गौरिवीतमहीनेऽवसृ-
१ जेयुस्तान्ब्रूयादश्वस्तना अप्रजासो भविष्यथेति । अश्वस्तनो हैवाप्रजासो
भवन्ति ॥

No 5 D

Jaiminiyabrahmana III 64

(JAOS, xviii, p 17)

दध्यङ् ह वा आथर्वणस्तेजस्वी ब्रह्मवर्चस्यास । त ह स्म यावन्तो-
ऽसुराः परापश्यन्ति ते ह स्म तदेव विशीर्पाणश्शेरते । स उ ह स्वर्गं
३ लोकमुच्चक्राम । स हेन्द्रो सुरैरश्विभिश्च चोढ उवाच क्व नु दध्यङ्
भवतीति । तस्मै होचु. स्वर्गं वै भगवस्सलोकमुदक्रामदिति । स होवाच
नैवास्येह किंचित्परिशिष्टमस्तीति । तस्मै होचुरासीदेवेदमश्वशीर्षं येना-

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The sap of the word [or speech], verily, bubbled out, it became the Gaurivita As the Gaurivita is used day after day, they thus go on taking the sap of the word itself day after day To those who would pass by the Gaurivita at the Ahina [sacrifice], one should say 'You would be without Svastana, without progeny' They indeed are without Svastana, without progeny.

No 5 D

(64) Dadhyan, the son [or descendant] of Atharvana, verily, was illustrious [and] well versed in the Vedas Him indeed as many Asuras saw from a distance, so many, verily, lay low instantly (*tadeva*), deprived of their heads And he, verily, went up to the world of heaven Indra indeed pushed by the Asuras and Asvins said 'Where possibly, could Dadhyan be?' They, verily, told him 'He verily, went up to the world of heaven, Sir!' He indeed said 'Is there nothing

भिभ्यां देवविद्यां प्राब्रवीत् तत्तु न विद्म यत्राभवदिति । तद्वा अन्विच्छेतेति । तद्धान्वीषुः । इच्छन्नश्वस्य यच्छिरः पर्वतेष्वपश्रितं तद्विदच्छर्यणावतीति (सा. वे. २. २६४=ऋ. वे. १. ८४. १४) । शर्यणावद्ध नामैतत्कुरुक्षेत्रस्य जघनार्धे सरः । तदेतदनुविद्याजन्हुस्तस्मै प्रायच्छन् । तद्ध स्मासुराणां प्रकाशे धारयति । तं ह स्म यावन्तोऽसुराः परापश्यन्ति ते ह स्म तदेव विशीर्षाणश्शेरते ॥

No. 5 E

Jaiminīyabrāhmana III. 101

तद्ध एवाचक्षते साकमश्वमिति । कक्षीवान्प्रियमेधमपृच्छत् क इद्ध इन्न दिर्दीपि ३ प्रियमेधेति । तदस्य नामनुत । सोऽब्रवीत् प्रजा मे त्वा प्रतिब्रवदिति । अथ ह कक्षीवतो नाकुलिभस्त्रास प्रियङ्गुतण्डुलानां वाधि-

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whatsoever left of him here ? ' To him they indeed said : ' There was indeed this horse's head by which he declared the divine wisdom to the Aśvins ; but we know not where it was.' 'Do search for it' [Indra said]. They indeed searched for [as described in RV. I. 84. 14]. ' Wishing for the horse's head which was sticking on the mountains, he found it in the Śaryaṇāvat ' Śaryaṇāvat indeed is a name, it is a lake in the back region of the Kurukṣetra. Having found it, they brought it and delivered [it] to him. He indeed used to hold it in sight of the Asuras. Him indeed, as many Asuras saw from a distance, so many, verily, lay low instantly (*tadeva*) deprived of their heads.

No. 5 E

Therefore they call it indeed the Sākamaśva. Kakṣīvat asked Priyamedha : ' Who is he that enkindled does not glitter, O Priyamedha ? ' He could not understand that [question of his] He said : ' My descendants would answer you.' Now belonging to Kakṣīvat was a Nākuli-sack full of the Priyaṅgu grains or of Adhikaṭās. Out of these every year he used to throw

कताना वा पूर्णा तासा ह स्म संवत्सरे संवत्सर एकैका प्रास्यति । ताव-द्धास्मा आयुर्दत्तमास । स उ ह नावम साकमश्व आजज्ञे प्रियमेधात् । सोऽकामयत उदित इया गातु प्रतिवचन विन्देयेति । स एतत्सामापश्यत् तदभ्यगायत तत प्रतिवचनमपश्यत् । स कक्षीवन्तमभ्याद्रवत् तमब्रवी-दाद्रवन्त दृट्वा इमां मे भस्त्रामुदके प्रास्यन । इममह त पश्यामि यो मा प्रत्युच्यातिप्रक्ष्यतीति । अथ हैनमभ्यवजगाम । स होवाच य ऋच करोति न साम स इद्धो न दिदीपे अथ य ऋच च साम च करोति स इद्ध सन् दिदीपे । एतत्त्वाह प्रतिब्रवीमि एतन्मे पितृतत्पितामह एतत्प्र-पितामह इत्या ह प्रियमधाद्गणयाचकार । तदेतेजो ब्रह्मवर्चस साम । एतेन वै स पूर्वेषा पितामहाना पाप्मानमपाहन् । तेजस्वी ब्रह्मवर्चसी भवति । अप पूर्वेषा पितामहाना पाप्मान हते य एव वेद । यदु साकमश्वोऽपश्यत्तस्मात् साकमश्वमित्याख्यायते ॥

[grains] one by one so long life had been given to him Now from Priyamedha was born Sakamasva in the ninth generation (*navamah*) He wished May I get out of this [bother] may I find out a reply [to the question asked by Kaksivat to Priya medha]!' He saw this Saman and chanted it as a result of that (*tatah*) he saw [that is found out] a reply He ran off to Kaksivat seeing him running off [to him] he said Throw away this my sack in water Here I see him who by replying to me would be over reaching me [by over questioning] Now he [Sākamasva] approached him He indeed said [in answer to Kaksivat s question] 'He who uses the Rk and not the Saman [belonging to it]—he is one that enkindled did not glitter but (*atha*) he who uses both the Rk and the Saman he being enkindled did glitter Thus indeed I answer you thus my father, thus [my] grand father thus [my] great grand father—so on he counted right up to Priyamedha Thus this Saman is splendour Brahmanical lustre Verily by this he drove away the sin [or shame] of his fore fathers gone befor Lustrous and possessed of *Brahmanical glory* he becomes he drives away the skin of the fore fathers gone before who knows thus Because Sākamasva saw this therefore it is called Sākamasva

No. 5 F

Jaiminīyabrāhmana III. 197

तासु जराबोधीयम् । शाक्त्यास्तरसपुरोडाशाः सत्रमासत । स गौरिवीतिः शाक्त्यो मृगमहंस्तं तार्क्ष्यः सुपर्ण उपरिष्टादभ्यवापतत् । तस्मा उपपत्यधत्त तमब्रवीदृषे मा मेस्थो यत्कामोऽसि तं ते कामं समर्धयिष्याम इति । किंकामः खल्वहमस्मीत्यब्रवीत् । असितस्य धाम्न्यस्य दुहितरं कामयसे तस्यै त्वा निवक्ष्यामीति । अथो हासितो धाम्न्य ईर्ष्युरास । तस्य हान्तरिक्षे प्रासाद आस । तद्धास्य दुहितरं जुगुपुः । तं ह स्म पत्रनाड्यामुपगुह्यास्यै कुमार्यै निवहति । तं ह स्मैतेनैव साम्ना प्रातर्बोधयति जरा बुध्यस्वेति । तदेव जराबोधीयस्य

No. 5 F

Out of those [verses, SV. I. 15] is the Jarābodhīya Sāman. The descendants of Śakti, having sacrificial cakes of flesh [for being offered at the sacrifice], performed a long sacrificial session. Now Gaurivīti, a descendant of Śākti shot at a deer; the eagle (*tārkṣya*) Suparṇa [having good feathers] flew down towards him from above. He [Gaurivīti] pointed [his shaft] towards him. To him he [Suparṇa] said: 'O seer, do not shoot at me; I shall fulfil that your desired object which you long for'. 'Desirous of what am I indeed?' he [Gaurivīti] said [or asked]. 'You are longing for the daughter of Asita Dhāmnya; I shall lead you to her' [Suparṇa replied]. Now Asita Dhāmnya was [a] jealous [person]; he had indeed a palace in the Antarikṣa [aerial region]; there they guarded his daughter. Having concealed him by means of the shaft of his feathers, he [Suparṇa] used to conduct him [Gaurivīti] to that maiden. He used to awaken him in the morning by this very sāman: 'O paramour, be awake.' That itself is the reason why the Jarābodhīya is so

जराबोधीयत्वम् । सेय कुमारी गर्भमाधत्त म कुमारोऽजायत । तमसुरा विच्छिद्य परास्यन्तोऽब्रुवन जामीगर्भो वा अयम् रक्षो वा इदमजनीति । तमकामयत समेनमीरयेयमिति । स एतत्सामापश्यत् तेनैन समैरयत् स एव सकृतिर्गौरिवीतोऽभवत् । तदेतद्भेषज प्रायश्चित्तिः साम भेषज वै स तत्प्रायश्चित्तिमकुरुत ॥

No 6

Taittiriyaranyaka II x

पञ्च वा एते महायज्ञा सतति प्रतायन्ते सतति सातिष्ठन्ते देवयज्ञ॰
पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञ इति ।
यदग्नौ जुहोत्यपि समिध तद्देवयज्ञ सातिष्ठते ।
यत्पितृभ्य स्वधा करोत्यप्यपस्तत्पितृयज्ञ सातिष्ठते ।

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called. Now that maiden conceived and a boy was born The Asuras about to throw him away having smashed him [that boy] said 'This one verily, is born of the womb of [our] sister, he is verily, a Raksas born [of her] He wished 'May I bring him back to 'life' He saw this saman and thereby brought him back to life He indeed became Samkrti, the son of Gauriviti Thus this Saman is medicine atonement He, verily made it a medicine and atonement

No 6

Five, verily are these great sacrifices that are day by day [or perpetually, *satati*] commenced [or performed] [and] day by day finished (*sa?tisthante*) —Sacrifice to Gods, Sacrifice to Pitrs Sacrifice to Creatures, Sacrifice to Man, Sacrifice to Brahman

In that he offers in the fire [may be] even a Samidh thereby is the sacrifice to Gods completed

In that he offers oblations to the Pitrs (*svadh? k?r?*) [may be] even water, thereby is the sacrifice to Pitrs completed

यद्भूतेभ्यो बलिꣳ हरति तद्भूतयज्ञः संतिष्ठते ।
यद्ब्राह्मणेभ्योऽन्नं ददाति तन्मनुष्ययज्ञः संतिष्ठते । ६

यत्स्वाध्यायमधीयीतैकामप्यृचं यजुः साम वा तद्ब्रह्मयज्ञः संतिष्ठते ।

यदृचोऽधीते पयसः कूल्या अस्य पितॄन्त्स्वधा अभिवहन्ति यद्यजु-
ꣳषि घृतस्य कूल्या यत्सामानि सोम एभ्यः पवते यदथर्वाङ्गिरसो मधोः ९
कूल्या यद्ब्राह्मणानीतिहासान्पुराणानि कल्पान्गाथा नाराशꣳसीर्मेदसः
कूल्या अस्य पितॄन्त्स्वधा अभिवहन्ति ।

यदृचोऽधीते पयआहुतिभिरेव तद्देवाꣳस्तर्पयति यद्यजूꣳषि घृताहु- १२
तिभिर्यत्सामानि सोमाहुतिभिर्यदथर्वाङ्गिरसो मध्वाहुतिभिर्यद्ब्राह्मणानी-

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In that he offers oblations to the creatures [crows etc,] thereby is the sacrifice to Creatures completed.

In that he gives food to Brāhmaṇas, thereby is the sacrifice to Man completed.

In that he studies the Veda, [may be] even a single Ṛk, Yajus or Sāman, thereby is the sacrifice to Brahman completed.

When he studies the Ṛk-verses, rivers of milk flow on as offerings to his Pitṛs; when [he studies] the Yajuses, rivers of ghee [flow on as offerings to his Pitṛs], when the Sāmans, Soma flows on for these, when the Atharvaveda, rivers of honey, when [he studies] Brāhmaṇas, Legends, Purāṇas, Books on ritual, Gāthās [songs or verses composed by human agency, as opposed to the Ṛks], Nārāśaṁsīs [eulogies of men, particularly donors], rivers of fat flow on as offerings to his Pitṛs.

When he studies the Ṛk-verses, he thereby gratifies the gods by the milk-offerings themselves, when the Yajuses, by the ghee-offerings themselves, when the Sāmans, by the Soma-offerings themselves, when the Atharvaveda by the honey-offerings themselves, when [he studies] Brāhmaṇas, Legends, Purāṇas, Books on ritual, Gāthās [songs or verses composed by

तिहासान्पुराणानि कल्पान्गाथा नाराशꣳसीर्मेदाहुतिभिरेव तद्देवाꣳस्तर्पयति त एनं तृप्ता आयुषा तेजसा वर्चसा श्रिया यशसा ब्रह्मवर्चसेनान्नाद्येन च तर्पयन्ति ॥

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human agency, as opposed to the Ṛks], Nārāsamsis [eulogies of men, particularly donors], he thereby gratifies the gods by the fat offerings themselves They [the gods] [when] gratified gratify him by [endowing him with] life, lustre, splendour, riches, glory, Brahmanical lustre and eatables

No. 7

Bṛhadāraṇyakopaniṣad I. iii. 1–28

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा ज्यायसा असुराः । त एषु लोकेष्वस्पर्धन्त । ते ह देवा ऊचुः । हन्त असुरान् यज्ञ उद्गीथेनात्ययामेति ॥ १ ॥

ते ह वाचमूचुः । त्वं न उद्गायेति । तथेति । तेभ्यो वागुदगायत् । यो वाचि भोगस्तं देवेभ्य आगायत् । यत् कल्याणं वदति तदात्मने । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं वदति । स एव स पाप्मा ॥ २ ॥

अथ ह प्राणमूचुः । त्वं न उद्गायेति । तथेति । तेभ्यः प्राण उदगायत् । यः प्राणे भोगस्तं देवेभ्य आगायत् । यत् कल्याणं

No. 7

(1) Of two kinds, indeed, [were] the children of Prajāpati, the gods and the demons. Of them the younger verily [were] the gods, the elder the demons. They contended [with one another] for these worlds. Those gods, indeed, said, 'Oh, let us overcome the demons at the sacrifice with the Udgītha.'

(2) They, indeed, spoke to Speech: 'Do thou sing for us the Udgītha.' 'So [be it', said Speech]. Speech [then] sang the Udgītha for them. Whatever pleasure [there is] in speech, that [she] sang for the gods. Whatever good [one] speaks, that [was for herself. They [i. e. the demons] knew: 'Verily, by this singer [they] will overcome us'. Rushing at him [i. e. the singer, they] pierced [him] with evil. That certainly [is] the evil which, indeed, [is] this, the improper thing [that one] speaks. That certainly [is] the evil.

(3) Then, indeed, [the gods] said to the Breath: 'Do thou sing for us the Udgītha'. 'So [be it', said the Breath]. The Breath [then] sang the Udgītha for them. Whatever pleasure

जिघ्रति तदात्मने । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूप जिघ्रति । स एव स पाप्मा ॥ ३ ॥

अथ ह चक्षुरूचु. । त्व न उद्गायेति । तथेति । तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्त देवेभ्य आगायत् । यत् कल्याण पश्यति तदात्मने । तेऽविदु· । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स य. स पाप्मा यदेवेदमप्रतिरूप पश्यति स एव स पाप्मा ॥ ४ ॥

अथ ह श्रोत्रमूचु त्व न उद्गायेति । तथेति । तेभ्य· श्रोत्रमुदगायत् । य. श्रोत्रे भोगस्त देवेभ्य आगायत् । यत् कल्याणं शृणोति तदात्मने । तेऽविदु । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य

[there is] in the breath, that [he] sang for the gods Whatever good [one] smells, that [was] for himself They [i e the demons] knew 'Verily, by this singer [they] will overcome us' Rushing at him [they] pierced [him] with evil That certainly [is] the evil which, indeed, [is] this the improper thing [that one] smells That certainly [is] the evil

(4) Then, indeed, [the gods] said to the Eye 'Do thou sing for us the Udgītha' 'So [be it', said the Eye] The Eye [then] sang the Udgītha for them Whatever pleasure [there is] in the eye, that [it] sang for them Whatever good [one] sees, that [was] for itself They [i e] the demons knew 'Verily, by this singer [they] will overcome us' Rushing at him [i e the singer, they] pierced [him] with evil That certainly [is] the evil which, indeed, [is] this, the improper thing [that one] sees That certainly [is] the evil

(5) Then, indeed, [the gods] said to the Ear 'Do thou sing for us the Udgītha' 'So [be it', said the Ear] The Ear [then] sang the Udgītha for them Whatever pleasure [there is] in the ear, that [it] sang for the gods Whatever good [one] hears, that [was] for itself They [i.e the demons] knew 'Verily, by this singer [they] will overcome us'. Rushing at him [i. e

पाप्मनाविध्यन् । स यः स पात्मा यदेवेदमप्रतिरूपं शृणोति । स एव स पाप्मा ॥ ५ ॥

अथ ह मन ऊचुः । त्वं न उद्गायेति । तथेति । तेभ्यो मन उदगायत् । यो मनसि भोगस्तं देवेभ्य आगायत् । यत् कल्याणं संकल्पयति तदात्मने । तेऽविदुः । अनेन वैन उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति । स एव स पाप्मा । एवमु खल्वेता देवताः पाप्मभिरुपासृजन् । एवमेनाः पाप्मनाविध्यन् ॥ ६ ॥

अथ हेममासन्यं प्राणमूचुः । त्वं न उद्गायेति । तथेति । तेभ्य एष प्राण उदगायत् । तेऽविदुः । अनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविव्यत्सन् । स यथाश्मानमृत्वा लोष्टो विध्वंसेत एवं हैव

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the singer, they] pierced him with evil. That certainly [is] the evil which, indeed, [is] this, the improper thing [that one] hears. That certainly [is] the evil.

(6) Then, indeed, [the gods] said to the Mind: 'Do thou sing for us the Udgītha.' 'So [be it', said the mind]. The Mind [then] sang the Udgītha for them. Whatever pleasure [there is] in the mind, that [it] sang for the gods. Whatever good [one] imagines, that [was] for itself. They [i.e. the demons] knew: 'Verily, by this singer [they] will overcome us.' Rushing at him [i.e. the singer, they] pierced [him] with evil. That certainly [is] the evil, which, indeed, is this the improper thing [that one] imagines. That certainly [is] the evil.—And thus, indeed, these deities [they] joined with evils. Thus these [they] pierced with evil.

(7) Then, indeed, [the gods] said to this Breath in the mouth: 'Do thou sing for us the Udgītha'. 'So [be it', said the Breath in the mouth]. This Breath [then] sang the Udgītha for them. They [i.e. the demons] knew: 'Verily, by this singer [they] will overcome us'. Rushing at him [they] desired to pierce [him] with evil. As that clod of earth, hitting a stone, would be destroyed, so indeed, being destroyed [and]

११ दिशोदिशा विभ्यशो विनेशु । ततो देवा अभवन्, परासुरा । भवत्यात्मना, परास्य द्विषन् भ्रातृव्यो भवति य एव वेद ॥ ७ ॥

ते होचुः । क नु सोऽभूद्यो न इत्थमसक्तेति । अयमास्येऽन्तरिति ।
१४ सोऽयास्य आङ्गिरसोऽङ्गाना हि रस ॥ ८ ॥

सा वा एषा देवता दूर्नाम । दूर ह्यस्या मृत्यु । दूर ह वा अस्मान्मृत्युर्भवति य एव वेद ॥ ९ ॥

१५ सा वा एषा देवतैतासा देवताना पाप्मान मृत्युमपहत्य यत्रासा दिशामन्तस्तद्गमयाचकार । तदासा पाप्मनो विन्यदधात् । तस्मान्न जनमियान्नान्तमियान्नेत् पाप्मान मृत्युमन्ववायानीति ॥ १० ॥

२२ सा वा एषा देवतैतासा देवताना पाप्मान मृत्युमपहत्य अथैना मृत्युमत्यवहत् ॥ ११ ॥

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scattered in all directions [they] perished Therefore the gods prospered, the demons [became] defeated [He], who knows thus, prospers by himself, [while] his enemy, who hates [him] becomes defeated

(8) They [i. e the gods] indeed, said 'Where possibly was he who stuck to us thus?' 'Here [he is] within, in the mouth' He [is, therefore, called] Ayasya, [he is also called] Angirasa because [he is] the essence of the limbs

(9) Verily, that deity here [is] named Dur, for, far from her [is] death Far, indeed, from him remains death, who knows thus

(10) Verily, that deity here, having struck off the evil, [namely,] death, of these deities, caused it to go there (*tal*) where [exists] the end of these quarters There (*tal*) [the deity] deposited their evils Therefore, one should not go to the people [living at the end of the quarters] should not go to the end [of the quarters] lest (*ned*) one meet with evil, [namely,] death

(11) Verily, that deity here, having struck off the evil the death, of th[illegible]ies, then carried them beyond death

स वै वाचमेव प्रथमामत्यवहत् । सा यदा मृत्युमत्यमुच्यत सोऽग्नि-
रभवत् । सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥ १२ ॥ ४५

अथ प्राणमत्यवहत् । स यदा मृत्युमत्यमुच्यत स वायुरभवत् ।
सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥ १३ ॥

अथ चक्षुरत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत् । ४८
सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥ १४ ॥

अथ श्रोत्रमत्यवहत् । तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन् ।
ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥ १५ ॥ ५१

अथ मनोऽत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् ।
सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति । एवं ह वा एनमेषा देवता
मृत्युमतिवहति य एवं वेद ॥ १६ ॥ ५४

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(12) He verily carried Speech over [as] the first. When she, [having crossed] beyond death, was freed [from it], [she] became that fire. That fire here, which has [thus] crossed far beyond death, shines forth.

(13) Then [he] carried the Breath over. When he, [having crossed] beyond death, was freed [from it], [he] became that wind. That wind here, which has [thus] crossed far beyond death, purifies.

(14) Then [he] carried the Eye over. When it, [having crossed] beyond death, was freed [from it], [it] became that sun. That sun here, which has [thus] crossed far beyond death blazes forth.

(15) Then [he] carried the Ear over. When it, [having crossed] beyond death was freed [from it], [it] became those quarters. Those quarters here have crossed far beyond death.

(16) Then [he] carried the Mind over. When it, [having crossed] beyond death, was freed [from it], [it] became the moon. That moon here, which has [thus] crossed far beyond death, shines. Thus verily this deity carries beyond death him who knows thus.

अथात्मनेऽन्नाद्यमागायत् । यद्धि किंचनान्नमद्यतेऽनेनैव तदद्यते। इह प्रतितिष्ठति ॥ १७ ॥

५७ ते देवा अब्रुवन् । एतावद् वा इद सर्वं यदन्नम् । तदात्मन
आगासी । अनु नोऽस्मिन्नन्न आभजस्वेति । ते वै माभिसविशतेति ।
तथेति । त समन्त परिण्यविशन्त । तस्माद्यदनेनान्नमत्ति तेनैतास्तृ-
६० प्यन्ति । एव ह वा एन स्वा अभिसविशन्ति भर्ता स्वाना श्रेष्ठ
पुरएता भवत्यन्नादोऽधिपतिर्य एव वेद । य उ हैवविद स्वेषु प्रति
प्रतिर्बुभूषति न हैवाल भार्येभ्यो भवति । अथ य एवैतमनु भवति यो
६३ वैतमनु भार्यान् बुभूर्षति स हैवाल भार्येभ्यो भवति ॥ १८ ॥

सोऽयास्य आङ्गिरसोऽङ्गाना हि रस । प्राणो वा अङ्गाना रस,

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(17) Then [he] sang out eatable food for himself For whatever food is eaten is eaten by him alone Here [i e in this food, he] becomes established

(18) Those gods said 'This much verily [is] this all that is food. That thou hast sung for thyself Now (*anu*) give us a share in this food' [He then said] ' As such, verily, enter into me'. 'So [be it', said they] Him from all sides [they] entered Therefore, whatever food [one] eats by this [Breath] by that these [deities] are satisfied Thus, verily, him his people (*svah*) enter, [he] becomes the supporter of his people the chief, the leader, an eater of food an overlord—[he] who knows thus And (*u*), indeed whoever among his people desires to be the rival (*pratih*) against (*prati*) him who knows thus does not, indeed, become sufficient for [his] dependents (*bhāryah*) On the other hand (*atha*) whoever, indeed (*eva*) follows him, or whoever desires to support [his] dependents after him, he, indeed, becomes sufficient for [his] dependents

(19) He [is] Ayasya Angirasa, for [he is] the essence of the limbs Verily, breath [is] the essence of the limbs, for verily

प्राणो हि वा अङ्गानां रसः । तस्माद्यस्मात् कस्माच्चाङ्गात् प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानां रसः ॥ १९ ॥

एष उ एव बृहस्पतिः । वाग्वै बृहती । तस्या एष पतिस्तस्मादु बृहस्पतिः ॥ २० ॥

एष उ एव ब्रह्मणस्पतिः । वाग्वै ब्रह्म । तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥ २१ ॥

एष उ एव साम । वाग्वै साम । एष सा चामश्चेति तत् साम्नः सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव साम । अश्नुते साम्नः सायुज्यं सलोकतां य एवमेतत् साम वेद ॥ २२ ॥

एष उ वा उद्गीथः । प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम् । वागेव गीथा । उच्च गीथा चेति स उद्गीथः ॥ २३ ॥

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breath [is] the essence of the limbs. Therefore, from whatever limb the breath departs, just there (*tat*) that [limb] dries up, for this [breath] verily [is] the essence of the limbs.

(20) And this [breath] itself [is] Bṛhaspati. Speech verily [is] Bṛhatī [that is, the Ṛgveda]. This [breath is] her lord and therefore [he is] Bṛhaspati.

(21) And this [breath] itself [is] Brahmaṇaspati. Speech verily [is] Brahman [that is, Yajurveda]. This [breath is] her lord and therefore [he is] Brahmaṇaspati.

(22) And this [breath] itself [is] the chant. Speech verily [is] the chant [that is, the Sāmaveda]. This breath [is] she [that is, speech] and he (*amaḥ*) [that is, breath]. That [is] the reason why Sāman is so called. Or just because [he is] equal to a gnat, equal to a fly, equal to an elephant, equal to these three worlds, equal to all this—exactly therefore, [he is] Sāman. [He] obtains similarity with Sāman [and enjoys] residence in the same world, who knows thus this Sāman.

(23) And this [breath] verily [is] the Udgītha. The breath verily is ut [up], for by breath all this [universe is] upheld. Speech itself [is] the song. Ut and gīthā—thus he [is] Udgītha.

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच । अयं त्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति, वाचा च ह्येव स प्राणेन चोदगायदिति ॥ २४ ॥

तस्य हैतस्य साम्नो य. स्वं वेद, भवति हास्य स्वम् । तस्य वै स्वर एव स्वम् । तस्मादार्त्विज्यं करिष्यन् वाचि स्वरमिच्छेत । तया वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात् । तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एवाथो यस्य स्वं भवति । भवति हास्य स्वं य एवमेतत् साम्न. स्वं वेद ॥ २५ ॥

तस्य हैतस्य साम्नो यः सुवर्णं वेद, भवति हास्य सुवर्णम् । तस्य वै स्वर एव सुवर्णम् । भवति हास्य सुवर्णं य एवमेतत् साम्नः सुवर्णं वेद ॥ २६ ॥

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(24) Then also, verily, Brahmadatta Caikitaneya, while partaking of King [Soma], said 'Let this King [Soma] cause the head of that [person, namely, myself] to fall off, if Ayasya Āngirasa sang the Udgitha by any other means than this, for only with speech and with breath [he] sang the Udgitha

(25) Whoever verily knows the property of that Saman here, to him verily property accrues Its property, verily, [is] tone alone Therefore [he] who is about to perform the duties of a sacrificial priest, should desire a [good] tone in [his] voice With that speech endowed with a [good] tone [he] should perform the duties of a sacrificial priest Therefore, in a sacrifice [people are] certainly desirous of seeing [him] who has a [good] tone, as also *(atho)* [in the world they are desirous of seeing him] who has property To him verily accrues property who thus knows this property of the Sāman

(26) Whoever verily knows the gold of that Sāman here, to him verily gold accrues Its gold verily [is] tone alone To him verily accrues gold who thus knows this property of the Sāman

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद, प्रति ह तिष्ठति । तस्य वै
वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत् प्राणः प्रतिष्ठितो गीयते । अन्न
इत्यु हैक आहुः ॥ २७ ॥ १०

अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम
प्रस्तौति । स यत्र प्रस्तुयात् तदेतानि जपेत् । असतो मा सद् गमय ।
तमसो मा ज्योतिर्गमय । मृत्योर्मामृतं गमयेति । स यदाहासतो मा १३
सद् गमयेति मृत्युर्वा असत् सदमृतम् । मृत्योर्मामृतं गमयामृतं मा कुरु ।
इत्येवैतदाह । तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतम् ।
मृत्योर्मामृतं गमयामृतं मा कुरु । इत्येवैतदाह । मृत्योर्मामृतं गमयेति । १६
नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्ना-
द्यमागायेत् । तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम् । स एष

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(27) Whoever verily knows the support of that Sāman here, verily [he] receives support. Its support verily [is] voice, alone. For, verily this breath, being supported on voice, sings this [song]. '[He is supported] on food'—thus also verily some say.

(28) Then, therefore, [follows] the ascension of the purificatory formulas. That Prastotr [i. e. the praising priest] begins to praise with a chant. When he would praise, then [the sacrificer] should mutter these [formulas] : From the unreal lead me to the real. From, darkness lead me to light. From death lead me to immortality. When he says, 'From the unreal lead me to the real'—the unreal verily [is] death, the real [is] immortality. 'From death lead me to immortality ; make me immortal'—this only [is what he] says. 'From darkness lead me to light'—the darkness verily [is] death, the light [is] immortality. 'From death lead me to immortality; make me immortal'—this only [is what he] says. 'From death lead me to immortality'-here [there] is nothing like obscure. Now whatever other hymns of praise [there are], in them one should sing out food for oneself. And therefore in them [one] should choose a boon, [namely,] that desire

११ एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति । तद्धैतल्लोकजिदेव । न हैवालोक्यताया आशास्ति य एवमेतत् साम वेद ॥ २८ ॥

No 7 A

Bṛhadaraṇyakopanisad V, ix–xi

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते । तस्यैष घोषो भवति यमेतत् कर्णावपिधाय शृणोति । स यदोत्क्रमिष्यन् भवति नैनं घोषं शृणोति ॥ ९ ॥

यदा वै पुरुषोऽस्माल्लोकात् प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम् । तेन स ऊर्ध्व आक्रमते । स आदित्यमागच्छति । तस्मै स तत्र विजिहीते यथा लम्बरस्य खम् । तेन स ऊर्ध्व आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते यथा

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which one might desire This Udgatr here who knows thus sings out that desire which [he] desires for himself or for the sacrificer That here verily [is] just world conquering There is indeed no prospect (*as i*) of [his] not being admitted to the worlds who thus knows this Saman

No 7 A

(ix) This [is] the universal fire which here [is] within a man by which this food which here is eaten is cooked [i e digested] Of that [fire] is this noise that [one] after thus (*etat*) covering [one's] ears hears When he [i e any person] is about to depart [he] hears not this noise

(x) When verily a man departs from this world he comes to the wind For him it [i e the wind] opens out there like the hole of a chariot-wheel Through that [opening] he mounts higher He comes to the sun For him it [i e the sun] opens out there like the hole of a drum Through that [opening] he

दुन्दुभेः खम् । तेन स ऊर्ध्व आक्रमते । स लोकमागच्छत्यशोकमहिमं
तस्मिन् वसति शाश्वतीः समाः ॥ १० ॥ १

एतद् वै परमं तपो यद् व्याहितस्तप्यते । परमं हैव लोकं जयति
य एवं वेद । एतद् वै परमं तपो यं प्रेतमरण्यं हरन्ति । परमं हैव
लोकं जयति य एवं वेद । एतद् वै परमं तपो यं प्रेतमग्नावभ्याधदति । १२
परमं हैव लोकं जयति य एवं वेद ॥ ११ ॥

No. 8

Chāndogyopaniṣad III. i–v

असौ वा आदित्यो देवमधु । तस्य द्यौरेव तिरश्चीन वंशः । अन्त-
रिक्षमपूपः । मरीचयः पुत्राः ॥ १ ॥ तस्य ये प्राञ्चो रश्मयस्ता एवास्य
प्राच्यो मधुनाड्यः । ऋच एव मधुकृतः । ऋग्वेद एव पुष्पम् । ता ३

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mounts higher. He comes to the moon. For him it [i. e. the moon] opens out there like the hole of a kettle-drum. Through that [opening] he mounts higher. He comes to the world where there is no sorrow, no snow. Therein [he] dwells eternal years.

(11) This verily [is] the highest penance, when (*yat*) a sick man suffers [i. e. the suffering of a sick man]. The highest world, indeed, [he] conquers who knows thus. This verily [is] the highest penance when (*yam*=*yat*=*yadā*) [they] carry a dead man to the forest. The highest world, indeed, [he] conquers who knows thus. This verily [is] the highest penance when [they] place a dead man on the fire. The highest world, indeed, [he] conquers who knows thus.

No. 8

(i) Yonder sun verily [is] the honey of the gods. Its cross beam [is] the sky itself. The honey-comb [is] the atmosphere. The eggs of the bees (*putrāḥ*) [are] the rays (1). The eastern rays which [are] its [i. e. of the sun]–those themselves [are] the eastern honey-cells of this [honey]. The Ṛg stanzas themselves

अमृता आप । ता वा एता ऋच —॥ २ ॥—एतमृग्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रिय वीर्यमन्नाद्य रसोऽजायत ॥ ३ ॥ तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य रोहित रूपम् ॥ ४ ॥

इति तृतीयाध्यायस्य प्रथम खण्ड ।

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्य । यजूंष्येव मधुकृत यजुर्वेद एव पुष्पम् । ता अमृता आप ॥ १ ॥ तानि वा एतानि यजूंष्येत यजुर्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रिय वीर्यमन्नाद्य रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य शुक्ल रूपम् ॥ ३ ॥

इति तृतीयाध्यायस्य द्वितीय खण्ड ।

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्य ।

[are] the bees The Ṛgveda itself [is] the flower Those [waters of the sacrificial libations are] the immortal fluids Those very Ṛg stanzas here (2) brooded upon this Ṛgveda From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense organ vigour [and] eatable food (3) It [i e the essence] flowed forth It resorted to the sun from all sides That verily [is] this namely (*yat*) this red appearance of the sun

(ii) Then the southern rays which [are] its those themselves [are] the southern honey cells of this [honey] The Yajus formulas themselves [are] the bees The Yajurveda itself [is] the flower Those [waters of the sacrificial libations are] the immortal fluids (1) Those very Yajus formulas here brooded upon this Yajurveda From it [thus] brooded upon [there] was produced [as its] essence fame lustre [unimpairedness of] the sense organ, vigour [and] eatable food (2) It flowed forth It resorted to the sun from all sides That verily [is] this namely this white appearance of the sun (3)

(iii) Then the western rays which [are] its–those themselves [are] the western honey cells of this [honey] The Sāman

सामान्येव मधुकृतः । सामवेद एव पुष्पम् । ता अमृता आपः ॥१॥— तानि वा एतानि सामान्येतं सामवेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य कृष्णं रूपम् ॥३॥

इति तृतीयाध्यायस्य तृतीयः खण्डः ।

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्यः । अथर्वाङ्गिरस एव मधुकृतः । इतिहासपुराणं पुष्पम् । ता अमृता आपः ॥ १ ॥ ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद् वा एतद् यदेतदादित्यस्य परं कृष्णं रूपम् ॥३॥

इति तृतीयाध्यायस्य चतुर्थः खण्डः ।

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chants themselves [are] the bees. The Sāmaveda itself [is] the flower. Those [waters of the sacrificial libations are] the immortal fluids (1). Those very Sāman chants here brooded upon this Sāmaveda. From it, [thus] brooded upon, [there] was produced [as its] essence fame, lustre, [unimpairedness of] the sense-organ, vigour [and] eatable food (2). It flowed forth. It resorted to the sun from all sides. That verily [is] this, namely, the dark appearance of the sun (3).

(iv) Then the northern rays which [are] its—those themselves are the northern honey-cells of this [honey]. The Atharvāṅgiras stanzas themselves [are] the bees. The traditional and legendary lore [is] the flower. Those [waters of the sacrificial libations are] the immortal fluids (1). Those very Atharvāṅgiras stanzas here brooded upon this traditional and legendary lore. From it, [thus] brooded upon, [there] was produced [as its] essence fame, lustre, [unimpairedness of] the sense-organ, vigour and eatable food (2). It flowed forth. It resorted to the sun from all sides. That verily [is] this, namely, the exceedingly dark appearance of the sun (3).

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यः । गुह्या एव
२४ आदेशा मधुकृतः । ब्रह्मैव पुष्पम् । ता अमृता आपः ॥ १ ॥ ते वा
एते गुह्या आदेशा एतद् ब्रह्म अभ्यतपन् । तस्याभितप्तस्य यशस्तेज
इन्द्रियं वीर्यमन्नाद्यं रसोऽजायत ॥ २ ॥ तद् व्यक्षरत् । तदादित्यम-
२७ भितोऽश्रयत् । तद् वा एतद् यदादित्यस्य मध्ये क्षोभत इव ॥ ३ ॥
ते वा एते रसाना रसाः । वेदा हि रसास्तेषामेते रसाः । तानि वा
एतान्यमृतानाममृतानि । वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥ ४ ॥

इति तृतीयाध्यायस्य पञ्चम. खण्डः ।

No 8 A

Chāndogyopaniṣad V xi-xviii

प्राचीनशाल औपमन्यव. सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः
शार्कराक्ष्यो बुडिल आश्वतराश्विः—ते हैते महाशाला महाश्रोत्रियाः

(v) Then the upward rays which [are] its—those themselves are the upper honey-cells of this [honey] The secret teachings themselves [i e the Upaniṣads, are] the bees Brahman itself [is] the flower. Those [waters of the sacrificial libations are] the immortal fluids (1) Those very secret teachings brooded upon this Brahman From it, [thus] brooded upon, [there] was produced [as its] essence fame, lustre, [unimpairedness of] the sense-organ, vigour and eatable food (2) It flowed forth It resorted to the sun from all sides That verily [is] this which in the middle of the sun trembles as though (3) Verily, those [different colours in the sun are] here the essences of the essences For, the Vedas [are] the essences [and] these [are] their essences Verily these [are] here the nectars of the nectars. For the Vedas [are] the nectars [and] these [are] their nectars (4)

No. 8 A

(xi) Prācīnaśāla Aupamanyava, Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Śārkarākṣya [and] Buḍila Āśvatarāśvi—verily, those great householders here, great Vedic

समेत्य मीमांसांचक्रुः—को न आत्मा किं ब्रह्मेति ॥ १ ॥ ते ह संपादयांचक्रुः—उद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति । तं हन्ताभ्यागच्छामः—इति । तं हाभ्याजग्मुः ॥ २ ॥ स ह संपादयांचकार—प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये । हन्ताहमन्यमभ्यनुशासानि—इति ॥ ३ ॥ तान्होवाच अश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति । तं हन्ताभ्यागच्छामः—इति । तं हाभ्याजग्मुः ॥ ४ ॥ तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयांचकार । स ह प्रातः संजिहान उवाच ।

न मे स्तेनो जनपदे न कदर्यो न मद्यपः ।
नानाहिताग्निर्नाविद्वान् न स्वैरी स्वैरिणी कुतः ॥

यक्ष्यमाणो वै भगवन्तोऽहमस्मि । यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद् भगवद्भ्यो दास्यामि । वसन्तु भगवन्तः—इति ॥५॥

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scholars, having come together, held a discussion: 'Who [is] our soul? What is Brahman?' (1) They then agreed among themselves: 'Verily, worthy Sirs, Uddālaka Āruṇi here studies at present this Universal Soul. Come (*hanta*), let us go to him'. Then [they] went to him (2). Then he agreed with himself: 'These great householders, great Vedic scholars, will question me. To them [I] shall not [be able to] expound quite all. Come, let me direct [them] towards another [teacher]' (3). To them then [he] said: 'Verily, worthy Sirs, Aśvapati Kaikeya here studies at present this Universal Soul. Come let us go to him.' To him then [they] went (4) To them then, [when they] arrived, [he] caused worships to be offered separately. He, indeed, leaving [his bed] in the morning, said:

'In my country [there is] no thief, no miser, no drunkard, no [man] who has not kept the fire, no unlearned [fellow], no adulterer, much less (*kutaḥ*) an adulteress.

Verily, worthy Sirs, I am about to perform a sacrifice. I shall give to your worthy selves as much wealth as I shall give to each individual priest. May your

ते होचुः । येन हैवार्थेन पुरुषश्चरेत्त हैव वदेत् । आत्मानमेवेम वैश्वानर सम्प्रत्यध्येषि । तमेव नो ब्रूहि—इति ॥ ६ ॥ तान् होवाच । प्रातर्व प्रतिवक्तास्मि—इति । ते ह समित्पाणय पूर्वाह्णे प्रतिचक्रमिरे । तान् हानुपनीयैवैतदुवाच ॥ ७ ॥

इति पञ्चमाध्यायस्यैकादश खण्ड ।

औपमन्यव क त्वमात्मानमुपास्से—इति । दिवमेव भगवो राजन्-इति होवाच । एष वै सुतेजा आत्मा वैश्वानरो य त्वमात्मानमुपास्से । तस्मात् तव सुत प्रसुतमासुत कुले दृश्यते ॥ १ ॥ अत्स्यन्न पश्यसि प्रियम् । अत्त्यन्न पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एत-मेवमात्मान वैश्वानरमुपास्ते । मूर्धा त्वेष आत्मन –इति होवाच । मूर्धा ते व्यपतिष्यद् यन्मा नागमिष्य –इति ॥ २ ॥

इति पञ्चमाध्यायस्य द्वादश खण्ड'।

अथ होवाच सत्ययज्ञ पौलुषिम् । प्राचीनयोग्य क त्वमात्मान-

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worthy selves stay' (5) They then said 'With whatever object, indeed, a man might move, that, indeed, [he] should proclaim [Thou] studiest at present just this Universal Soul That exactly proclaim to us (6)' To them then [he] said 'On the morrow [I] shall reply to you' They then, with fuel in [their] hands returned in the fore part of the day Indeed, without [first] formally initiating them as pupils (*anupanīya*) [he] said this (7)

(xii) 'Aupamanyava, whom dost thou meditate on [as] the Soul?' 'The heaven itself, revered king—thus indeed said [he] 'This verily [is] the Universal Soul [known as] Sutejas [i e of good lustre], whom thou meditatest on [as] the Soul Therefore, in thy house is seen the Soma pressed in all three kinds of sacrifice (1) [Thou] eatest food, seest [what is] pleasing [He] eats food, sees [what is] pleasing Brahmanic lustre arises in his family, who meditates on this Universal Soul thus But this [is only] the head of the Soul'—thus indeed [he] said 'Thy head would have fallen off, if [thou] hadst not come to me (2)

(xiii) Then indeed, [he] said to Satyayajña Pauluṣi 'Prācīnayogya whom dost thou meditate on [as] the Soul'?

मुपास्से–इति । आदित्यमेव भगवो राजन्–इति होवाच । एष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात् तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥ प्रवृत्तोऽश्वतरीरथो दासीनिष्कः । अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । चक्षुष्ट्वेतदात्मनः–इति होवाच । अन्धोऽभविष्यो यन्मां नागमिष्यः—इति ॥ २ ॥

इति पञ्चमाध्यायस्य त्रयोदशः खण्डः ।

अथ होवाचेन्द्रद्युम्नं भाल्लवेयम् । वैयाघ्रपद्य कं त्वमात्मानमुपास्से-इति । वायुमेव भगवो राजन्–इति होवाच । एष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात् त्वां पृथग्बलय आयन्ति । पृथग् रथश्रेणयोऽनुयन्ति ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं

'The sun itself, revered king'—thus, indeed, said [he]. 'This verily [is] the Universal Soul [known as] Viśvarūpa [i.e. of all forms], whom thou meditatest on [as] the Soul. Therefore, in thy house is seen much of all sorts (1): [that is] a ready chariot [drawn] by she-mules [and] a necklace along with female slaves. [Thou] eatest food; seest [what is] pleasing. [He] eats food; sees [what is pleasing]; Brahmanic lustre arises in his family, who meditates on this Universal Soul thus. But this [is only] the eye of the Soul'-thus, indeed, [he] said. '[Thou] wouldst have been blind, if [thou] hadst not come to me' (2).

(xiv) Then, indeed, [he] said to Indradyumna Bhāllaveya 'Vaiyāghrapadya, whom dost thou meditate on [as] the Soul?' 'The wind itself, revered king'—thus, indeed, said [he]. 'This verily [is] the Universal Soul [known as] Pṛthagvartman [i.e. of various ways], whom thou meditatest on [as] the Soul. Therefore, offerings come to thee in various ways. Rows of chariots follow [thee] in various ways (1). [Thou] eatest food; seest [what is] pleasing; Brahmanic lustre arises in his family, who meditates on this

वैश्वानरमुपास्ते । प्राणस्त्वेष आत्मनः—इति होवाच । प्राणस्त उद्-
क्रमिष्यद् यन्मा नागमिष्यः ॥ २ ॥

इति पञ्चमाध्यायस्य चतुर्दश. खण्ड. ।

३९ अथ होवाच जनम् । शार्कराक्ष्य क त्वमात्मानमुपास्से–इति ।
आकाशमेव भगवो राजन्–इति होवाच । एष वै बहुल आत्मा वैश्वा-
नरो य त्वमात्मानमुपास्से । तस्मात् त्व बहुलोऽसि प्रजया च धनेन
४० च ॥ १ ॥ अत्स्यन्न पश्यसि प्रियम् । अत्त्यन्न पश्यति प्रियम्, भव-
त्यस्य ब्रह्मवर्चस कुले, य एतमेवमात्मान वैश्वानरमुपास्ते । सदेहस्त्वेष
आत्मनः—इति होवाच । संदेहस्ते व्यशीर्यद् यन्मा नागमिष्यः—
४५ इति ॥ २ ॥

इति पञ्चमाध्यायस्य पञ्चदशः खण्ड. ।

अथ होवाच बुडिलमाश्वतराश्विम् । वैयाघ्रपद्य क त्वमात्मान-
मुपास्से—इति । अप एव भगवो राजन्—इति होवाच । एष वै
४८ रयिरात्मा वैश्वानरो य त्वमात्मानमुपास्से । तस्मात् त्व रयिमान् पुष्टि-

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Universal Soul thus But this [is only] the breath of the Soul, —thus indeed, [he] said 'Thy breath would have gone out, if [thou] hadst not come to me' (2)

(xv) Then, indeed, [he] said to Jana 'Sarkaraksya, whom dost thou meditate on [as] the Soul?' 'Ether itself, revered king'—thus, indeed, said [he] 'This verily [is] the Universal Soul [known as] Bahula [i e the plentiful] whom thou meditatest on [as] the Soul Therefore, thou art plentiful with offspring and wealth (1) [Thou] eatest food, seest [what is] pleasing. [He] eats food, sees [what is] pleasing, Brahmanic lustre arises in his family, who meditates on this Universal Soul thus But this [is only] the body (*saṃdehah*) of the Soul' —thus, indeed, [he] said 'Thy body would have been shattered, if [thou] hadst not come to me' (2)

(xvi) Then, indeed, [he] said to Budila Āsvatarasvi 'Vaiyāghrapadya, whom dost thou meditate on [as] the Soul?' 'Water itself, revered king'—thus, indeed, said [he] 'This verily [is] the Universal Soul [known as] Rayi [i e wealth], whom

मानसि ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम्,
भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । बस्ति-
स्त्वेष आत्मनः—इति होवाच । बस्तिस्ते व्यभेत्स्यद् यन्मां नाग- ५
मिष्यः—इति ॥ २ ॥

इति पञ्चमाध्यायस्य षोडशः खण्डः ।

अथ होवाचोद्दालकमारुणिम् । गौतम कं त्वमात्मानमुपास्से—इति ।
पृथिवीमेव भगवो राजन्—इति होवाच । एष वै प्रतिष्ठात्मा ५४
वैश्वानरो यं त्वमात्मानमपास्से । तस्मात् त्वं प्रतिष्ठितोऽसि प्रजया
च पशुभिश्च ॥ १ ॥ अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति
प्रियम्, भवत्यस्य ब्रह्मवर्चसं कुले, य एतमेवमात्मानं वैश्वानरमुपास्ते । ५७
पादौ त्वेतावात्मनः—इति होवाच । पादौ ते व्यम्लास्येतां यन्मां
नागमिष्यः—इति ।

इति पञ्चमाध्यायस्य सप्तदशः खण्डः ।

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thou meditatest on [as] the Soul. Therefore, thou art wealthy [and] flourishing (1). [Thou] eatest food; seest [what is] pleasing; [He] eats food; sees [what is] pleasing; Brahmanic lustre arises in his family, who meditates on this Universal Soul thus. But this [is only] the bladder of the Soul'—thus, indeed, [he] said. 'Thy bladder would have burst, if [thou] hadst not come to me' (2).

(xvii) Then, indeed, [he] said to Uddālaka Āruṇi: 'Gautama, whom dost thou meditate on [as] the Soul?' The earth itself, revered king'—thus, indeed, said [he]. 'This verily [is] the Universal Soul [known as] Pratisthā [i. e. support], whom thou meditatest on [as] the soul. Therefore, thou art supported by offspring and cattle (1). [Thou] eatest food; seest [what is] pleasing. [He] eats food; sees [what is] pleasing; Brahmanic lustre arises in his family, who meditates on this Universal Soul thus. But these [are only] the feet of the Soul'—thus, indeed, [he] said. 'Thy feet would have withered away, if [thou] hadst not come to me.'

६० तान् होवाच । एते वै खलु यूय पृथगिवेममात्मान वैश्वानर विद्वा-
सोऽन्नमत्थ । यस्त्वेतमेव प्रादेशमात्रमभिविमानमात्मान वेश्वानरमुपास्ते स
सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥ १ ॥ तस्य ह वा एतस्या-
६१ त्मनो वैश्वानरस्य मूर्धैव सुतेजा , चक्षुर्विश्वरूप , प्राण पृथग्वर्त्मा, आत्मा
सदेहो बहुल , बस्तिरेव रयि , पृथिव्येव पादौ, उर एव वेदि , लोमानि
बर्हि , हृदय गार्हपत्य , मनोऽन्वाहार्यपचन , आस्यमाहवनीय ॥ २ ॥

इति पञ्चमाध्यायस्य अष्टादश खण्ड ।

No 8 B

Chandogyopanisad VIII vii–xii

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपास
सत्यकाम सत्यसकल्प —सोऽन्वेष्टव्य स विजिज्ञासितव्य । स सर्वांश्च
3 लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानाति–

(xviii) To them [all], indeed, [he] said 'Verily, indeed you here eat food knowing this Universal Soul as though separate But he, who meditates on this Universal Soul [as being] of the measure of the span, thus, [and as being] identical with himself (*abhivimāna*), eats food in all worlds in all beings in all souls (1) Verily, of that Universal Soul here the head itself [is] Sutejas [i. e heaven] the eye Visvarupa [i e the sun], the breath Prthagvartman [i e the wind] the body Bahula [i e ether], the bladder itself Rayi [i e water] the feet the earth itself, the chest indeed (*eva*) the sacrificial altar, the hairs the sacrificial grass, the heart the Gārhapatya fire, the mind the Anvahārya pacana fire, the mouth the Āhavanīya fire (2)

No 8 B

(vii) 'The Soul, which is free from evil, ageless deathless, hungerless, thirstless whose desire is real, whose thought is real—He should be searched out Him one should desire to know He obtains all worlds and all desires who, having

इति ह प्रजापतिरुवाच ॥ १ ॥ तद्धोभये देवासुरा अनुबुबुधिरे । ते होचुः । हन्त तमात्मानमन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्-इति । इन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणाम् । तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥ २ ॥ तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुः । तौ ह प्रजापतिरुवाच-किमिच्छन्ताववास्तम्-इति । तौ होचतुः । य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पः-सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते । तमिच्छन्ताववास्तम्-इति ॥ ३ ॥ तौ ह प्रजापतिरुवाच । य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मा-इति होवाच । एतदमृतमभयमेतद् ब्रह्म-इति । अथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष-

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found out (*anuvidya*) that Soul, knows [him]'–thus, indeed, Prajāpati said (1). That [speech of Prajāpati] both the gods and the demons, indeed, understood. They, indeed, said: 'Oh (*hanta*), let us search out that soul, after having found out which Soul [one] obtains all worlds and all desires.' Then, indeed, Indra from the gods went forth [and] Virocana from the demons. They, indeed, without even communicating with each other, fuel in hand, came into the presence of Prajāpati (2). They, indeed, for thirty-two years, lived [the life of] celibacy [as pupils]. To them, indeed, Prajāpati said: 'Desiring what have you lived?' They, indeed, said: '"The Soul which is free from evil, ageless, deathless, hungerless, thirstless, whose desire is real, whose thought is real,—He should be searched out, Him one should desire to know. He obtains all worlds and all desires, who having found out that Soul, knows [Him]"–thus, [people] know the speech of your reverence [to be]. Desiring Him [we] have lived [here]' (3). To them, indeed, Prajāpati said: 'This Person, who is seen in the eye—this [is] the Soul'—thus, indeed, [he] said. 'This [is] the immortal, the fearless, this [is Brahman'. 'But (*atha*) this [one], revered Sir, who is observed

इति । एष उ एवैषु सर्वेष्वन्तेषु परिख्यायते-इति होवाच ॥ ४ ॥

इत्यष्टमाध्यायस्य सप्तम. खण्डः ।

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतम्-इति । तौ होदशरावेऽवेक्षाचक्राते । तौ ह प्रजापतिरुवाच—कि पश्यथ—इति । तौ होचतुः । सर्वमेवेदमावा भगव आत्मान पश्याव आ लोमभ्य आ नखेभ्य प्रतिरूपम्—इति ॥ १ ॥ तौ ह प्रजापतिरुवाच । साध्वलकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथाम्—इति । तौ ह साध्वलकृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाचक्राते । तौ ह प्रजापतिरुवाच—कि पश्यथ—इति ॥ २ ॥ तौ होचतुः । यथैवेदमावा भगव साध्वलकृतौ सुवसनौ परिष्कृतौ स्व., एवमेवेमौ भगव साध्वलकृतौ सुवसनौ परिष्कृतौ—इति । एष आत्मा— इति होवाच । एतदमृतमभयमेतद् ब्रह्म—इति । तौ ह शान्तहृदयौ प्रवव्रजतु. ॥ ३ ॥

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in water and this [one] who [is observed] in a mirror, which [one is] this'? 'This same one, indeed, is observed in all these regions (*antah*)'—thus, indeed, [he] said (4)

(viii) Having seen yourself in a pan of water, what you do not understand of the Soul, tell that to me' They, indeed, looked in a pan of water To them, indeed, Prajapati said 'What do you see?' They, indeed, said 'We see just all this, revered Sir, a Soul corresponding (*pratirūpa*) [even] to the hair [and] to the nails (1)' To them, indeed, Prajāpati said 'Becoming well adorned, well dressed [and] decorated, look in a pan of water'. They, indeed, becoming well-adorned, well dressed [and] decorated, looked in a pan of water To them, indeed, Prajapati said 'What do you see?' (2) They, indeed, said 'Exactly as here, revered Sir, we are well adorned, well-dressed [and] decorated, even so these, revered Sir, are well-adorned, well-dressed [and] decorated' —'This [is] the Soul'—thus, indeed, said [he] 'This [is] the immortal, the fearless, this [is] Brahman'—They, indeed, with a tranquil mind went forth (3) Looking

तौ हान्वीक्ष्य प्रजापतिरुवाच । अनुपलभ्यात्मानमननुविद्य व्रजतः । यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्ति——इति। स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम । तेभ्यो हैतामुपनिषदं प्रोवाच । आत्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं च——इति ॥ ४ ॥ तस्मादप्यद्येहा-ददानमश्रद्दधानमयजमानमाहुः——आसुरो बत——इति । असुराणां ह्येषोपनिषद् । प्रेतस्य शरीरं भिक्षया वसनेनालंकारणेति संस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥ ५ ॥

इत्यष्टमाध्यायस्याष्टमः खण्डः ।

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श । यथैव खल्वयमस्मिञ्शरीरे साध्वलंकृते साध्वलंकृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णः । अस्यैव

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after them Prajāpati, indeed, said: 'Without having obtained the Soul, without having found [Him] out, [they] are going. Whoever shall have this secret doctrine (*upaniṣad*), whether gods or demons, they shall perish'.—That Virocana, indeed, with a tranquil mind went to the demons. To them, indeed, [he] proclaimed this secret doctrine: 'The soul itself is here to be adored, the soul is to be served: adoring here the Soul itself, serving the soul, [one] obtains both the worlds, this and that. (4)—Therefore, even now here [they] say [of] him who does not give [alms], who has no faith, who does not perform sacrifices: 'Oh, [he is] demoniac'. For, this [is] the secret doctrine of the demons. [They] thus adorn the body of a deceased one with [what has been obtained by] begging, with dress, with ornament. For, by this [they] consider [themselves as] winning the yonder world (5).

(ix) Then, indeed, Indra, even before reaching the gods, saw this danger: 'Just as, indeed, this [soul i. e. the image in the water] becomes well-adorned when this body is well-adorned, well-dressed when [this body is] well-dressed, decorated when [this body is] decorated, even so this becomes blind when [this body is] blind, lame (*srāma*) when [this body is] lame, maimed

शरीरस्य नाशमन्वेष नश्यति ॥ १ ॥ नाहमत्र भोग्य पश्यामीति स समित्पाणि: पुनरेयाय । त ह प्रजापतिरुवाच । मघवन् यच्छान्तहृदय: प्राव्राजी: सार्धं विरोचनेन किमिच्छन् पुनरागम:—इति। स होवाच। यथैव खल्वय भगवोऽस्मिञ्शरीरे साध्वलकृते साध्वलकृतो भवति सुवसने सुवसन. परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्राम: परिवृक्णे परिवृक्ण: । अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्य पश्यामीति ॥ २ ॥ एवमेवैष मघवन्—इति होवाच । एत त्वेव ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिशत वर्षाणि—इति । स हापराणि द्वात्रिशत वर्षाण्युवास । तस्मै होवाच ॥ ३ ॥

इत्यष्टमाध्यायस्य नवम. खण्ड: ।

य एष स्वप्ने महीयमानश्चरत्येष आत्मा—इति होवाच । एतदमृतमभयमेतद् ब्रह्म—इति । स ह शान्तहृदय. प्रवव्राज । स हा–

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when [this body is] maimed This perishes [immediately] after the perishing of this very body (1) I do not see [anything] enjoyable here' So, fuel in hand, he came back again To him, indeed, Prajapati said 'Maghavat, since with a tranquil mind [thou] didst go forth along with Virocana, desiring what hast [thou] come back again?'—He, indeed, said 'Just as, indeed, this [soul], revered Sir, becomes well-adorned when this body is well adorned, well-dressed when [this body is] well dressed, decorated when [this body is] decorated, even so this becomes blind when [this body is] blind, lame when [this body is] lame, maimed when [this body is] maimed This perishes [immediately] after the perishing of this very body. I do not see [anything] enjoyable here' (2) 'Exactly so [is] this [soul], Maghavat'—thus, indeed, said [he] 'But [I] shall again explain to thee this very [soul] Live [with me] another thirty-two years'—He, indeed, lived another thirty two years To him, indeed, [Prajapati] said (3)

(x) 'Who here moves about happy in a dream—this [is] the Soul'—thus, indeed, said [he] 'This [is] the immortal, the fearless, this [is] Brahman'—He [i e Indra], indeed, with a

प्राप्यैव देवानेतद् भयं ददर्श । तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स
भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ १ ॥ न वधे–
नास्य हन्यते नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्, विच्छादयन्तीव, ५१
अप्रियवेत्तेव भवति, अपि रोदितीव । नाहमत्र भोग्यं पश्यामि—
इति ॥ २ ॥ स समित्पाणिः पुनरेयाय । तं ह प्रजापतिरुवाच ।
मघवन् यच्छान्तहृदयः प्राव्राजीः किमिच्छन् पुनरागमः–इति । स ५४
होवाच । तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि
स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥ न वधेनास्य हन्यते
नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्, विच्छादयन्तीव, अप्रियवेत्तेव ५७
भवति, अपि रोदितीव । नाहमत्र भोग्यं पश्यामि–इति । एवमेवैष
मघवन्–इति होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । वसाप- .

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tranquil mind went forth. He, indeed, even before reaching the gods, saw this danger : 'Thus even though this body is blind, he [i. e. the soul in a dream] does not become blind, if [this body is] lame [he does] not [become] lame ; not, indeed, does this [soul] suffer defect through a defect of this [body]. (1) [He] is not slain by the slaughter of this [body] ; [he is] not lame through the lameness of this [body]. However, [they] kill him as it were (*eva*) ; [they] unclothe [him] as it were ; [he] becomes the knower of [what is] unpleasant as it were ; [he] even weeps as it were. I do not see [anything] enjoyable here' (2). So, fuel in hand he came back again. To him, indeed, Prajāpati said : 'Maghavat, since with a tranquil mind [thou] didst go forth, desiring what hast [thou] come back again ?'—He, indeed, said : 'Thus even though this body is blind, he does not become blind, if [this body is] lame, [he does] not [become] lame ; not indeed does this [soul] suffer defect through a defect of this [body] (3). [He] is not slain by the slaughter of this [body] ; [he is] not lame through the lameness of this [body]. However, [they] kill him as it were ; [they] unclothe [him] as it were ; [he] becomes the knower of [what is] unpleasant as it were ; [he] even weeps as it were. I do not see [anything] enjoyable here.' 'Exactly so [is] this [soul].

राणि द्वात्रिशत वर्षाणि —इति । स हापराणि द्वात्रिशत वर्षाण्युवास । तस्मै होवाच ॥ ४ ॥

इत्यष्टमाध्यायस्य दशमः खण्ड ।

तद्यत्रैतत् सुप्त· समस्तः सम्प्रसन्नः स्वप्न न विजानात्येष आत्मा—इति होवाच । एतदमृतमभयमेतद् ब्रह्म इति । स ह शान्तहृदय प्रवव्राज । स हाप्राप्यैव देवानेतद् भय ददर्श । नाह खल्वयमेव सम्प्रत्यात्मान जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्य पश्यामि—इति ॥ १ ॥ स समित्पाणि पुनरेयाय । त ह प्रजापतिरुवाच । मघवन् यच्छान्तहृदय प्राव्राजी· किमिच्छन् पुनरागमः—इति । स होवाच । नाह खल्वय भगव एव सम्प्रत्यात्मान जानात्ययमहमस्मीति नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्य पश्यामि—इति ॥ २ ॥ एवमेवैष

Maghavat '—thus, indeed, said [he] 'But [I] shall again explain to thee this very [Soul] Live [with me] another thirty two years'—He, indeed, lived another thirty-two years To him, indeed, [Prajapati] said (4)

(xi) 'Now, when [one] here [is] asleep, composed, serene, [and] knows no dream—this [is] the Soul '—thus, indeed [he] said 'This [is] the immortal, the fearless, this [is] Brahman '—He [i e Indra] indeed, with a tranquil mind went forth He, indeed, even, before reaching the gods, saw this danger 'Verily (*aha*), indeed, this [soul in deep sleep] does not now know him self thus 'I am he', nor, indeed, these things (*bhūtam*) [He] becomes as though (*eva*) gone to destruction I do not see anything enjoyable here' (1), Fuel in hand he came back again To him, indeed, Prajapati said 'Maghavat, since with a tranquil mind [thou] didst go forth desiring what hast thou come again ?'—He indeed said 'Verily, indeed, this [soul in deep sleep] revered Sir, does not now know himself thus 'I am he' nor, indeed, these things [He] becomes as though gone to destruction I do not see [anything] enjoyable here' (2) 'Exactly so [is] this soul, Maghavat '—thus, indeed, said [he] 'But [I] shall again

मघवन्–इति होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । नो एवा-
न्यत्रैतस्मात् । वसापराणि पञ्च वर्षाणि–इति । स हापराणि पञ्च वर्षा- ७२
ण्युवास । तान्येकशतं संपेदुः । एतत् तद्यदाहुरेकशतं ह वै वर्षाणि मघवान्
प्रजापतौ ब्रह्मचर्यमुवास । तस्मै होवाच ॥ ३ ॥

इत्यष्टमाध्यायस्यैकादशः खण्डः ।

मघवन् मर्त्यं वा इदं शरीरम् । आत्तं मृत्युना । तदस्यामृतस्याश- ७५
रीरस्यात्मनोऽधिष्ठानम् । आत्तो वै सशरीरः प्रियाप्रियाभ्याम् । न
वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न
प्रियाप्रिये स्पृशतः ॥ १ ॥ अशरीरो वायुः । अभ्रं विद्युत् स्तनयित्नु- ७८
रशरीराण्येतानि । तद्यथैतान्यमुष्मादाकाशात् समुत्थाय परं ज्योतिरुप-
संपद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥ एवमेवैष संप्रसादोऽस्माच्छ-
रीरात् समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते । स ८१
उत्तम पुरुषः । स तत्र पर्येति जक्षन् क्रीडन् रममाणः स्त्रीभिर्वा या-

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explain to thee this very [Soul]. Nothing, indeed, [exists] anywhere than this. Live another five years.'—He, indeed, lived another five years. Those became one and hundred. This [is] that which [they] say: 'Verily, indeed, one and hundred years Maghavat lived [the life of] celibacy [as a pupil] with Prajāpati. To him [i. e. Indra], indeed, [Prajāpati] said : (3).

(xii) 'Maghavat, mortal, verily, [is] this body. [It is] captured by death. It [is] the abode of this immortal, bodiless Soul. Possessed of a body [this Soul is], verily, captured by pleasure and pain. Verily, there is no escape (*apahatiḥ*) from pleasure and pain for one while he is possessed of a body. Indeed, pleasure and pain do not touch one while he is bodiless(1). Bodiless [is] wind. Cloud, lightning, thunder—bodiless [are] these. Thus as these, rising from yonder ether [and] approaching the highest lustre, are revealed in their own form, (2) even so this serene one (*saṁprasādaḥ*), rising from this body [and] approaching the highest lustre, is revealed in his own form. He [then is] the supreme person. He there wanders about, laugh-

नैर्वा ज्ञातिभिर्वा नोपजनं स्मरन्निदं शरीरम् । स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥ अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषः । दर्शनाय चक्षुः । अथ यो वेदेदं जिघ्राणीति स आत्मा । गन्धाय घ्राणम् । अथ यो वेदेमभिव्याहराणीति स आत्मा । अभिव्याहाराय वाक् । अथ यो वेदेदं शृणवानीति स आत्मा । श्रवणाय श्रोत्रम् ॥ ४ ॥ अथ यो वेदेदं मन्वानीति स आत्मा । मनोऽस्य दैवं चक्षुः । स वा एष एतेन दैवेन चक्षुषा मनसैतान् कामान् पश्यन् रमते ॥ ५ ॥ य एते ब्रह्मलोके तं वा एतं देवा आत्मानमुपासते । तस्मात्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः । स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान् यस्तमात्मानमनुविद्य विजानाति—इति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥

इत्यष्टमाध्यायस्य द्वादशः खण्डः ।

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ing (*jaksan*), playing, sporting either with women or with carriages or with relatives, not remembering this body, [which is only] an appendage (*upajanah*). As that horse (*prayogyah*) is yoked to a carriage (*ācaranah*), even so this spirit is yoked to this body (3). Now where the eye is directed towards this ether, that is the person of the eye. The eye [is] for seeing. Now [he] who knows 'Let [me] smell this', that [is] the Soul. The nose [is] for smelling. Now [he] who knows 'Let [me] speak this', that [is] the Soul. The tongue [is] for speaking. Now [he] who knows 'Let [me] hear this', that [is] the Soul. The ear [is] for hearing (4). Now [he] who knows 'Let [me] think this,' that [is] the Soul. The mind [is] his divine eye. Verily, he here, seeing these desires with this divine eye, the mind, sports (5). Verily, these gods, who [are] in the world of Brahman, meditate upon that Soul here. Therefore, by them are captured all worlds and all desires. He obtains all worlds and all desires, who, having found out that Soul, knows [Him] '—thus, indeed, Prajāpati said, Prajāpati said.

No. 9

Muṇḍakopaniṣad I. ii

तदेतत् सत्यम्

मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा एष वः पन्था सुकृतस्य लोके ॥ १ ॥

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेत् ॥ २ ॥

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३ ॥

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥ ४ ॥

No. 9

This then [is] the truth :

(1) Those works, which the wise men (*kavih*) saw in the hymns [of the Veda], have been manifoldly spread forth in the triad. Practise them invariably, [O] lovers of truth; this is your path to the world of good deed.

(2) When, indeed, the flame flickers, the oblation-carrier [i. e. the sacred fire] having been kindled, then [one] should offer libations in the middle of the two portions of ghee.

(3) [He,] whose Agnihotra sacrifice is not followed by the new moon sacrifice, not by the full moon sacrifice, not by the four-months' sacrifice, not by the harvest sacrifice, and is not attended by guests, is not offered at all, is offered without the Vaiśvadeva ceremony, [or] is offered not according to the [proper] procedure—[that] destroys his worlds up to [and including] the seventh.

(4) The black and the terrible and the swift-as-mind, the very red and [that] which [is] very smoky-coloured, the sparkling the all-gleaming, the shining—these [are] the seven flickering tongues [of fire].

एतेषु यश्चरते भ्राजमानेषु यथाकाल चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवाना पतिरेकोऽधिवासः ॥ ५ ॥
एह्येहीति तमाहुतय. सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रिया वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६ ॥
प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवर येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्य ते पुनरेवापि यन्ति ॥ ७ ॥
अविद्यायामन्तरे वर्तमाना स्वय धीराः पण्डितमन्यमानाः ।
जङ्घन्यमाना परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥
अविद्याया बहुधा वर्तमाना वय कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात्तेनातुरा. क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

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(5) Who offers [sacrifice] in these shining [flames]—him these oblations, taking, indeed (*hi*), [the sacrificer] too (*ca*) at the proper time [i e offered by the sacrificer at the proper time], lead [as] the sun's rays to where the lord of gods dwells supreme (*eka*)

(6) Saying (*iti*) to him 'Come, come,' the oblations of excellent lustre carry the sacrificer with the rays of the sun, addressing [him] pleasant speech, praising [him and saying to him] 'This [is] your holy Brahma-world, [the result of your] good work.'

(7) Unsafe, indeed, are these boats that take the form of sacrifices, the eighteen, in which is expressed the lower work The fools, who approve this [as] the highest good—they even again go to old age and death

(8) Abiding in the midst of nescience, the self-wise, thinking themselves learned, hard smitten, go round deluded, like the blind led by [one who is] blind himself

(9) Manifoldly living in nescience, the foolish (*bālah*) proudly (*abhi*) think, 'We have achieved our purpose' Since the devotees of action do not understand [the truth] through passion, therefore, when [their] worlds are exhausted, [they] fall down wretched

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥ १० ॥

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

तस्मै स विद्वानुपसन्नाय सम्यक्प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

इति प्रथममुण्डके द्वितीयः खण्डः ।

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(10) Thinking sacrifice and other meritorious work [as] the best, no other higher [things they] know, [being] deluded. Having enjoyed [the fruit of their pious deeds] on the top of the heaven, [gained by their] good work, they enter this world or a lower.

(11) For, [those] who practise penance and faith in the forest, peaceful, learned, leading the life of beggary—they [being] free from passion, go through the door of the sun to where [is] that immortal person, the imperishable Soul, indeed.

(12) Having examined the worlds that are built up by work a Brāhmana should attain indifference. That which was not made is not [obtained] by that which is done. For the purpose of the knowledge of that he should, fuel in hand, go near a preceptor, indeed, who is learned in the Veda [and is] established in Brahman.

(13) To him who has approached properly, whose mind is tranquil, who is endowed with peace, the learned [preceptor] should declare that knowledge of Brahman in its truth whereby [one] knows the imperishable Person, the True.

No. 9 A

Mundakopanisad III 1

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्ति अनश्नन्नन्योऽभिचाकशीति ॥ १ ॥
समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥
यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥ ३ ॥
प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥
सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

No 9 A

(1) Two birds, inseparable friends cling to the same tree Of those [two] the one eats sweet fruit, the other looks on without eating

(2) On the same tree a person completely (*ni*) immersed grieves for [his] impotence deluded When [he] sees the other, the lord, pleased [and also] his greatness, then he becomes free from sorrow

(3) When a seer sees the golden coloured Maker, Lord, Person, Brahman, the source, then [being] a knower, shaking off merit and sin, [and thus becoming] stainless, [he] attains supreme similarity

(4) This [is] indeed, the Breath that shines with [i e in] all beings He who understands [this] becomes a knower [He] talks not of other things Sporting in himself, finding delight in himself, performing the actions—this [one is] the best of the Brahma-knowers,

(5) By truthfulness, indeed, [is] this soul obtainable, by penance, by right knowledge, by celibacy always [observed] Within the body, consisting of light indeed, pure [is he] whom ascetics, whose imperfections are exhausted behold

सत्यमेव जयते- नानृतं सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥

बृहच्च तद्दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
दूरात् सुदूरे तदिहान्तिके च पश्यत्स्विहैव निहितं गुहायाम् ॥ ७ ॥

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥ ९ ॥

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥ १० ॥

इति तृतीयमुण्डके प्रथमः खण्डः ।

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(6) Truth alone conquers, not falsehood. By truth is laid out the path leading to gods, along which, indeed, the seers whose desires are satisfied, proceed to where [is] that highest repository of truth.

(7) And it [is] vast, divine, of unthinkable form. It shines more subtle than the subtle. It [is] far beyond what is far, and here at hand, placed just here in the cave [of the heart] in those who see [It].

(8) Not by the eye is [He] grasped, not even by speech, not by any other sense-organs (*devah*), by penance or work, [When] one's nature is purified by the serenity of knowledge then, however, [one] sees, [while] contemplating, Him who is without parts.

(9) This subtle soul is to be known by knowledge [there] where the life-breath has entered five-fold. The whole of people's mind is interwoven with life-breaths, in which [mind], [when] purified, this soul shines.

(10) Whatever world a man of purified nature entertains in his mind and whatever desires [he] desires, that world exactly [he] wins and those desires. Therefore, one who is desirous of prosperity, should, indeed, adore [the man] who knows the Soul

No. 10

Aitareyopanisad I–III

हरिः ॐ । वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि । वेदस्य म आणी स्थः । श्रुतं मे मा प्रहासीः । अनेनाधीतेनाहोरात्रान्सन्दधामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ।

ॐ शान्तिः शान्तिः शान्तिः ।

ॐ आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन मिषत् । स ईक्षत । लोकान्नु सृजा इति ॥ १ ॥

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापः । अदोऽम्भः परेण दिवम्, द्यौः प्रतिष्ठा, अन्तरिक्षं मरीचयः, पृथिवी मरः, या अधस्तात् ता आपः ॥ २ ॥

No 10

Hari Om My speech [is] established in the mind My mind [is] established in the speech. [O] self-luminous soul (ātmā), be [thou] revealed to me [O mind and speech] be [you] the pins of [the car of] my Veda May not my learning forsake me [I] join days and nights with this [my] learning [I] shall proclaim the real [I] shall proclaim the true May it protect me May it protect the teacher May [it] protect me. May [it] protect the teacher

Om! Peace! Peace! Peace!

I

(1) Om Verily this [universe] in the beginning was Soul, one only [There was] nothing else blinking whatever, He thought. 'Let me now create worlds'

(2) He created these worlds, water, light rays, death, the waters. Yon [is] the water, above the heaven, the heaven [is its] support; the light—rays [are] the atmosphere; death, the earth: [those] that are under-neath [are] the waters

स ईक्षत । इमे नु लोकाः, लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥ ३ ॥

तमभ्यतपत् । तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डम् । मुखाद्वाग् वाचोऽग्निः । नासिके निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुः । अक्षिणी निरभिद्येतामक्षीभ्यां चक्षुश्चक्षुष आदित्यः । कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशः । त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयः । हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमाः । नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः । शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥ ४ ॥

इत्यैतरेयोपनिषद्यात्मषट्के प्रथमः खण्डः ।

ता एता देवताः सृष्टा अस्मिन् महत्यर्णवे प्रापतन् । तमशनापिपा-

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(3) He thought: 'Here now are the worlds. Let me now create world-guardians.' He, right (*eva*) from the water, drew-forth and formed a man.

(4) Upon him [he] brooded. When he had been brooded upon, a mouth burst forth like an egg. From the mouth, speech; from speech Fire.–Nostrils burst forth; from the nostrils, breath; from breath Wind-Eyes burst forth: from the eyes, sight: from sight, the Sun.—Ears burst forth; from the ears, hearing: from hearing, the quarters.—Skin burst forth; from the skin, hairs [i. e. the sense of touch]; from the hairs, plants and trees.—The heart burst forth; from the heart, mind; from mind, the Moon.—The navel burst forth; from the navel, the down-breathing or outbreath [i. e. organ of digestion]; from the down-breathing, death.—The generative organ burst out; from the generative organ, semen; from semen, waters.

II

(1) These divinities here [namely, Agni and others, that were thus] created, fell into this great ocean. [He i. e. the Soul] besieged him [i. e. the man] with hunger and thirst. Those

ताभ्यामन्ववार्जत् । ता एनमब्रुवन् । आयतन नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

ताभ्यो गामानयत् । ता अब्रुवन् । न वै नोऽयमलमिति । ताभ्योऽश्वमानयत् । ता अब्रुवन् । न वै नोऽयमलमिति ॥ २ ॥

ताभ्यः पुरुषमानयत् । ता अब्रुवन् । सुकृतं बतेति । पुरुषो वाव सुकृतम् । ता अब्रवीत् । यथायतन प्रविशतेति ॥ ३ ॥

अग्निर्वाग् भूत्वा मुखं प्राविशत् । वायु. प्राणो भूत्वा नासिके प्राविशत् । आदित्यश्चक्षुर्भूत्वाक्षिणी प्राविशत् । दिशः श्रोत्र भूत्वा कर्णौ प्राविशन् । ओषधिवनस्पतयो लोमानि भूत्वा त्वच प्राविशन् । चन्द्रमा मनो भूत्वा हृदय प्राविशत् । मृत्युरपानो भूत्वा नाभि प्राविशत् । आपो रेतो भूत्वा शिश्नं प्राविशन् ॥ ४ ॥

[divinities, tormented by hunger and thirst] said to this [Soul] 'Allow us or find out for us an abode, wherein, being established, [we] may eat food'

(2) To them [he] led a bull They said, 'Verily, this [is] not sufficient for us—To them [he] led a horse They said 'Verily, this [is] not sufficient for us'

(3) To them [he] led a man They said 'Oh! Well done Verily, a man [is] a thing well done—To them [he] said 'Enter into [your] respective abodes.'

(4) Fire, becoming speech, entered the mouth. Wind, becoming breath, entered the nostrils The sun, becoming sight, entered the eyes Quarters, becoming hearing, entered the ears Plants and trees becoming hairs, entered the skin. The moon, becoming mind, entered the heart Death, becoming the down breathing, entered the navel Waters, becoming semen, entered the generative organ

तमशनापिपासे अब्रूताम् । आवाभ्यामभिप्रजानीहीति । ते अब्र-
वीत् । एतास्वेव वां देवतास्वाभजामि । एतासु भागिन्यौ करोमीति । ३३
तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे
भवतः ॥ ५ ॥

इत्यैतरेयोपनिषद्यात्मषट्के द्वितीयः खण्डः ।

स ईक्षत । इमे नु लोकाश्च लोकपालाश्च । अन्नमेभ्यः सृजा ३६
इति ॥ १ ॥

सोऽपोऽभ्यतपत् । ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा
मूर्तिरजायतान्नं वै तत् ॥ २ ॥ ३९

तदेनत् सृष्टं पराङत्यजिघांसत् । तद् वाचाजिघृक्षत् । तन्नाशक्नोद्
वाचा ग्रहीतुम् । स यद्धैनद् वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ४२
॥ ३ ॥

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(5) To him [i. e. the Soul] hunger and thirst said: 'Allow us two [an abode].' To them [he] said: 'Among these very divinities [I] assign you two a part. [I] make [you] co-partners with them. And, therefore, to whatever divinity an oblation is offered, co-partners, indeed, hunger and thirst become with this [divinity].

III

(1) He said: 'These now [are] the worlds and the world-guardians. Let me create food for these.'

(2) He brooded upon the waters [*i. e.* the five elements]. From them [thus] brooded upon a material form was born. That material form which, verily, was born—that, verily, [is] food.

साभ्यामन्ववार्जत् । ता एनमब्रुवन् । आयतनं नः प्रजानीहि यस्मिन् प्रतिष्ठिता अन्नमदामेति ॥ १ ॥

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वीत् । एतास्वेव वां देवतास्वाभजामि । एतासु भागिन्यौ करोमीति । ३३
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इत्यैतरेयोपनिषद्यात्मषट्के द्वितीयः खण्डः ।

स ईक्षत । इमे नु लोकाश्च लोकपालाश्च । अन्नमेभ्यः सृजा ३६
इति ॥ १ ॥

सोऽपोऽभ्यतपत् । ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा
मूर्तिरजायतान्नं वै तत् ॥ २ ॥ ३९

तदेनत् सृष्टं पराङ्त्यजिघांसत् । तद् वाचाजिघृक्षत् । तन्नाशक्नोद्
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मेव पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शमितीऽ३ ॥ १३ ॥

६६ तस्मादिदन्द्रो नाम । इदन्द्रो ह वै नाम । तमिदन्द्र सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥ १४ ॥

इत्यैतरेयोपनिषद्यात्मषट्के तृतीयः खण्डः ।

No 11

Brhaddevatā V 50 81

राजर्षिरभवद्दार्भ्यो रथवीतिरिति श्रुतः ।
स यक्ष्यमाणो राजात्रिमभिगम्य प्रसाद्य च ॥ ५० ॥
आत्मानं कार्यमर्थं च ख्यापयन् प्राञ्जलिः स्थित. ।
अवृणीतर्षिमात्रेयमार्त्विज्यायार्चनानसम् ॥ ५१ ॥
स सपुत्रोऽभ्यगच्छत्त राजानं यज्ञसिद्धये ।
श्यावाश्वश्चात्रिपुत्रस्य पुत्रः खल्वर्चनानसः ॥ ५२ ॥

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desire to speak of another ?' He saw this very man [as] Brahman spread the greatest, saying '[I] have seen this'

(4) Therefore, [he] is named Idam-dra [i e This-seeing] Idam-dra, indeed, verily, [is his] name Him, who is Idam-dra, [they] call Indra, cryptically For, the gods [are] fond of cryptic, as it were For, the gods [are] fond of cryptic, as it were

No. 11

(50) There was a royal seer known as Rathavīti, the son of Darbha. That king [being] about to sacrifice approached Atri and propitiated [him]

(51) Announcing himself and the object to be achieved, [he] who stood with folded hands, chose the seer Arcanānas, the son of Atri, for [performing] the work of a priest [for him]

(52) He, along with [his] son, went to the king for the performance of the sacrifice And Syāvāśva [was] verily the son of Arcanānas, the son of Atri

साङ्गोपाङ्गान् सर्ववेदान् यः पित्राध्यापितो मुदा ।
अर्चनानाः सपुत्रोऽथ गत्वा नृपमयाजयत् ॥ ५३ ॥
यज्ञे च विततेऽपश्यद् राजपुत्रीं यशस्विनीम् ।
स्नुषा मे राजपुत्री स्यादिति तस्य मनोऽभवत् ॥ ५४ ॥
श्यावाश्वस्य च तस्यां वै सक्तमासीत्तदा मनः ।
संयुज्यस्व मया राजनिति याज्यं च सोऽब्रवीत् ॥ ५५ ॥
श्यावाश्वाय सुतां दित्सुर्महिषीं स्वां नृपोऽब्रवीत् ।
किं ते मतमहं कन्यां श्यावाश्वाय ददामि हि ॥ ५६ ॥
अत्रिपौत्रोऽदुर्बलो हि जामाता त्वावयोरिति ।
राजानमब्रवीत् सापि नृपर्षिकुलजा ह्यहम् ॥ ५७ ॥
नानृषिर्नौ तु जामाता नैष मन्त्रान् हि दृष्टवान् ।

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(53) Who [that is, Śyāvāśva] had been with pleasure taught by [his] father all the Vedas together with [their] members and subordinate members. Then, Arcanānas, having gone with [his] son, performed the sacrifice for the king.

(54) And while the sacrifice was in progress, [he] saw the illustrious daughter of the king. 'The king's daughter might become my daughter-in-law'—thus an idea (*manaḥ*) occurred to him.

(55). And the heart of Śyāvāśva, verily, became fixed on her then. And he [namely, Arcanānas] said to the institutor of the sacrifice, thus: 'Ally [yourself] with me, [O] king.'

(56) The king, desirous of giving [his] daughter to Śyāvāśva, said to his own queen, thus: 'What [is] thy opinion? Indeed, [I desire to] give [our] daughter to Śyāvāśva.

(57) For, a grand-son of Atri would be not-a-bad (*adurbala*) son-in-law for us at all (*tu*).' She on her part said to the king: 'Indeed, I have been born in a family of royal seers.

(58) No non-seer [could] ever (*tu*) [be] our son-in-law. Verily, this [youth] has not seen stanzas. Let the daughter be

ऋषये दीयता कन्या वेदस्याम्बा भवेत्तथा ।
ऋषिर्मन्त्रदृशं वेदपितरं मन्यते यतः ॥ ५८ ॥

प्रत्याचष्टे स तं राजा सह संमन्त्र्य भार्यया ।
अनृषिर्नैव जामाता कश्चिद्भवितुमर्हति ॥ ५९ ॥

प्रत्याख्यात ऋषिस्तेन वृत्ते यज्ञे न्यवर्तत ।
श्यावाश्वस्य तु कन्याया मनो नैव न्यवर्तत ॥ ६० ॥

ततस्तौ तु निवर्तेतामुभावेवाभिजग्मतुः ।
शशीयसीं तरन्तं च पुरुमीळ्हं च पार्थिवम् ॥ ६१ ॥

तरन्तपुरुमीळ्हौ तु राजानौ वैददश्व्यृषी ।
ताभ्या तौ चक्रतुः पूजामृषिभ्या नृपती स्वयम् ॥ ६२ ॥

ऋषिपुत्रं महिष्याश्च दर्शयामास तं नृपः ।
तरन्तानुमता चैव प्रादाद्बहुविधं वसु ॥ ६३ ॥

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given to a seer so that [she] would become the mother of the Veda. Because, a [certain] seer considers [him] who has seen stanzas [as] the father of the Veda

(59) That king, after consulting with [his] wife, refused him [that is, Arcananas, with the words] 'No one, who is not a seer, deserves to be [our] son-in-law'

(60) Rejected by him, the seer returned, when the sacrifice was over But the heart of Śyāvāsva did not at all (*eva*) return from the girl

(61) But then the two returned Even both came upon Sasiyasi and Taranta and King Purumilha

(62) Now (*tu*) Kings Taranta and Purmilha [were] seers, the sons of Vidadasva Those kings themselves offered worship to those seers [namely, Arcananas and Syāvāsva]

(63-64) And the king [namely, Taranta] showed the seer's son to [his] queen. And [being] just permitted by Taranta, Sasiyasi gave to Syāvasva manifold wealth [such as] goats and

अजाविकं गवाश्वं च शावाश्वाय शशीयसी ।
अत्रिं याज्यार्चितौ गत्वा पितापुत्रौ स्वमाश्रमम् ॥ ६४ ॥

अभ्यवादयतामत्रिं महर्षिं दीप्ततेजसम् ।
शावाश्वस्य मनस्यासीन् मन्त्रस्यादर्शनादहम् ॥ ६५ ॥

न लब्धवानहं कन्यां हन्त सर्वाङ्गशोभनाम् ।
अप्यहं मन्त्रदर्शी स्यां भवेद्धर्षो महान् मम ॥ ६६ ॥

इत्यरण्ये चिन्तयतः प्रादुरासीन्मरुद्गणः ।
ददर्श संस्थितान् पार्श्वे तुल्यरूपानिवात्मनः ॥ ६७ ॥

समानवयसश्चैव मरुतो रुक्मवक्षसः ।
तांस्तुल्यवयसो दृष्ट्वा देवान् पुरुषविग्रहान् ॥ ६८ ॥

श्यावाश्वो विस्मितोऽपृच्छत् के छेति मरुतस्तदा ।
ततस्तु मरुतो देवान् रुद्रसूनूनबुध्यत ॥ ६९ ॥

No. 12

Śābarabhāsya I. ii. 31–53

मन्त्रलिङ्गाधिकरणम्

तदर्थशास्त्रात् ॥ ३१ ॥ (पूर्वपक्षसूत्रम्)

अथ इदानीं किं विवक्षितवचना मन्त्राः, उताविवक्षितवचनाः। किमर्थप्रकाशनेन यागस्योपकुर्वन्ति, उतोच्चारणमात्रेण–इति। यद्युच्चारणमात्रेण तदा न नियोगतो 'बर्हिर्देवसदनं दामि' इत्येष बर्हिर्लवने विनियुज्येत। अभिधानेन चेत्, प्रकरणेन विज्ञाताङ्गभावो नान्यत्रोपकर्तुं शक्नोति इत्यन्तरेणापि वचनं बर्हिर्लवन एव विनियुज्येत इति।

तदेवमवगच्छामः। उच्चारणमात्रेणैवोपकुर्वन्तीति। कुतः। तदर्थ-

No. 12

The topic of what is significant in the Vedic texts [whether the words that constitute them or their meaning].

Because the Śāstra [that is, the Brāhmaṇa sentence, refers] to the meaning of those [Vedic texts].

Now then [the question is], thus [Are] the Vedic texts [such] as have [their] meaning intended to be expressed, or [such] as do not have [their] meaning intended to be expressed? [In other words do [the texts] serve the sacrifice by revealing [their] meaning, or by [their] mere recitation? If [one were to suppose that they serve the sacrifice] by mere recitation, then this [text] namely, '[I] cut the grass, the abode of gods,' would not as a rule (*niyogatah*) be used in cutting the grass [If on the other hand one were to suppose that the texts serve the sacrifice] by conveying] a meaning, [a text,] whose subsidiary character is known from the context or the section (*prakaranam*), would not possibly be useful anywhere else and therefore (*iti*) would even in the absence of the statement [contained in the Brāhmana passage, namely, iti barhir lunāti] be used in cutting the grass alone.

Therefore, [we] thus understand [the proper position to be], namely, [the texts] serve [the sacrifice] by mere recitation only.

शास्त्रात् । यदभिधानसमर्थो मन्त्रः, तत्रैवैनं शास्त्रं निबध्नाति । ' उरुप्रथा उरु प्रथस्व–इति पुरोडाशं प्रथयति ' इति । वचनमिदमनर्थकं यदि अर्थाभिधानेनोपकुर्वन्ति । अथोच्चारणमात्रेण ततो वक्तव्यो विनियोगः, उक्तश्च । अतो नार्थाभिधानेन । यथा साक्षः पुरुषः परेण चेन्नीयते, नूनमक्षिभ्यां न पश्यति इति गम्यते ।

नन्वर्थवादार्थं भविष्यतीति चेत् । न हि । येन विधीयते तस्य वाक्यशेषोऽर्थवाद इत्युक्तम् । न च निरपेक्षेण विहिते अर्थवादेन किंचिदपि प्रयोजनं क्रियते । अतो नार्थवादार्थं वचनम् ।

तथाऽभ्यादानसमर्था मन्त्रा उदाहरणम् । लिङ्गादेव आदाने प्राप्ता

Why [do you say so]? Because the Śāstra [that is, the Brāhmaṇa sentence, refers] to the meaning of those [Vedic texts]. The Śāstra fixes this [text] exactly in that [action] which the text [is] capable of expressing. For instance (*iti*), '[O oblation] of wide fame, spread wide'—thus [the priest] spreads the oblation. This statement [namely, iti purodāśam prathayati] would be purposeless, if [the sacred texts] served [the sacrifice] by expressing a meaning. But [if we suppose that they serve the sacrifice] by mere recitation, then [their] application must be stated and [it] has been stated [by the Brāhmaṇa sentence, iti purodāśam prathayati]. Therefore. [texts do] not [serve the sacrifice] by expressing a meaning. For instance, if a man having eyes is led by another, surely [he] cannot see with [his] eyes—this [is what] is understood

If you were to say (*nanu cet*) that the Brāhmaṇa sentence would be for the purpose of praise (*arthavādaḥ*), [we reply :] Not indeed! It has been said before that praise [is constituted by] the remaining sentence of that [text] by which [a certain thing] is laid down. And with reference to [a thing] independently laid down no purpose whatsoever is served by praise. Therefore, the [Brāhmaṇa] statement cannot [be] for praise.

Similarly, texts fit for [being used at the time of] grasping the spade [furnish another] illustration. [Those texts,] which

वचनेन विधीयन्ते ' तां चतुर्भिरादत्ते ' इति । चतुःसंख्यार्थमिति चेत्,
१८ न । समुच्चयशद्वाभावात् ।

तथा ' इमामगृभ्णन् रशनामृतस्य—इत्यश्वाभिधानीमादत्ते ' इत्युदाहरणम् । रशनादाने प्राप्तस्य रशनादान एव शास्त्रं विनियोजकम् ।
२१ तद् विवक्षितार्थत्वे न घटेत—इति ।

ननु गर्दभरशनां परिसंख्यास्यति । न शक्नोति परिसंख्यातुम् ।
२४ परिसंचक्षाणो हि स्वार्थं च जह्यात् परार्थं च कल्पेत प्राप्तं च बाधेत ।

तस्मान्न विवक्षितवचना मन्त्राः, अतो न प्रमाणं ' बर्हिर्देवसदनं दामि ' इत्यस्य रूपं बर्हिर्लवने ॥ २१ ॥

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become applicable (*prāpta*) at the grasping [of the spade] by the very indicatory mark [pointing to the grasping that is expressed by them] are appointed [to the grasping] by a [Brāhmana] statement, namely, '[He] grasps that [spade] by [reciting] the four [texts]' *If you were to say that [the Brāhmana statement is]* for the purpose of the number four [that is, for the purpose of enjoining that all the four texts which contain the requisite indicatory mark of grasping are to be recited], [*we reply* :] No Because of the absence of a word [indicating] conjunction.

Similarly, '[They] held this rein of truth—thus [he] grasps the rein of the horse'—this [*is also another*] *illustration*. The Śāstra appoints [the text,] which [owing to its indicatory mark] becomes applicable to the grasping of the rein, to just the *grasping of the rein* That would *not be possible in* the event of [the sacred texts] intending to convey a meaning

But (*nanu*), [says an objector, the 'Brāhmana sentence] will exclude [the possibility *of grasping*] *the rein of the ass*. [The answer is it] is not able [thus] to exclude For, [a text] which excludes, would give up its own sense and would presume the sense *of another* [*text*] and would forbid what had become possible.

Therefore, sacred texts are not intended for conveying a meaning Hence, the meaning (*rūpam*) of this [text], namely, '[I] cut the grass, the abode of gods', is not the authority *for* [its] application to the cutting of grass.

वाक्यनियमात् ॥ ३२ ॥ (पूर्वपक्षसूत्रम्)

नियतपदक्रमा हि मन्त्रा भवन्ति । ' अग्निर्मूर्द्धा दिवः ' इति, न
विपर्ययेण । यद्यर्थप्रत्यायनार्थाः, विपर्ययेणाप्यर्थः प्रतीयते—इति २७
नियमोऽनर्थकः स्यात् । अथ उच्चारणविशेषार्थाः, विपर्यये अन्यदु-
च्चारणमिति नियम आश्रीयते । तेन यतरस्मिन् पक्षे नियमोऽर्थवान्
स नूनं पक्ष इति । ननु अर्थवत्स्वपि नियमो दृश्यते यथा ' इन्द्राग्नी ' ३०
इति । युक्तं तत्र तत् । विपर्ययेऽर्थप्रत्ययाभावात् ॥ ३२ ॥

बुद्धशास्त्रात् ॥ ३३ ॥ (पूर्वपक्षसूत्रम्)

बुद्धे खल्वपि पाठादर्थे तदभिधानसमर्थो मन्त्रो भवति । ' अग्नीद्
अग्नीन् विहर ' इति । स बुद्धे किं बोधयेत् । अथ नु उच्चारणविशेषार्थाः, ३३

On account of the fixed arrangement of the Vedic sentences. 32

Because Vedic texts have a fixed order of words. 'Agnir mūrddhā divaḥ'—this [forms a proper Vedic text, but] not in [its] reverse [as '*divo mūrddhā'gniḥ*']. *If [texts are] intended* for conveying a meaning, the meaning is understood even by the reverse [of those texts]; thus (*iti*) the fixed arrangement would be purposeless. If, on the other hand (*atha*), [they are] intended for a particular kind of recitation, the recitation [would be] different in the reverse [of those texts]; therefore, fixed arrangement is resorted to. Consequently that [alternative is] the [proper] alternative in which the fixed arrangement would have a purpose. But, [the objector points out,] fixed *arrangement is seen even in [the case of] expressions* which *have* a meaning as this (*iti*) 'Indrāgnī'. [The answer to this objection is that] that [*is*] *proper there; because of the absence of* the comprehension of the meaning in the reverse.

Because the Śāstra refers to [a matter already] known. 33

Indeed, even when the meaning is understood by recitation, the text [that is, the Brāhmaṇa sentence] becomes capable of

बुद्धेऽप्युच्चारणविशेषोऽवकल्प्येतेति । ननु पुनर्वचनात् संस्कारविशेषो भविष्यति । एवमस्मत्पक्षमेवाश्रितोऽसि । वचनमुच्चारणम्, तद्धि शक्यते कर्तुम् । नार्थप्रत्यायनम्, तत् प्रतीतेऽशक्यम् । यथा सोपानत्के पादे द्वितीयामुपानहमशक्यत्वान्नोपादत्ते ॥ ३३ ॥

अविद्यमानवचनात् ॥ ३४ ॥ (पूर्वपक्षसूत्रम्)

यज्ञे साधनभूत प्रकाशयितव्य. । न च तादृशोऽर्थोऽस्ति यादृशमभिवदन्त्येते मन्त्रा· । यथा ' चत्वारि शृङ्गा ' इति । न हि चतु·शृङ्ग त्रिपादं द्विशिरस्क सप्तहस्त किंचिद्यज्ञसाधनमस्ति । तदत्राभिधानार्थः किमभिदध्यात् । उच्चारणार्थे तु अवकल्प्यते । तथा ' मा मा हिंसीः ' इत्यसत्यायामपि हिंसाया किमभिदध्यात् ॥ ३४ ॥

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expre sing it For instance (*iti*), '[O] Fire-kindler, take away the fires' What [more] can that [text] convey with regard to [a *matter already*] *known?* *If then* [*the texts*] *are intended for a particular kind of recitation, the particular kind of recitation* can be supposed even with regard to [a matter already] known If you were to say that from a fresh utterance some peculiar mental impression arises, [we remark that] you have thus resorted to just our side Utterance [means] recitation That, indeed, is possible to be done, not the conveying of the meaning [however], that [is] impossible with regard to [a thing already] understood, as on a foot, which [already] has a shoe, one does not wear another shoe owing to the impossibility [of so wearing it]

Because [the texts] express [a thing which is] non-existent **34**

[A thing] which has become a means in the sacrifice, should be revealed [by the texts] But (*ca*) a thing of that kind does not exist [at all], which these *Vedic texts express* As *for* example Catvari srnga' *Indeed, there is no expedient* whatsoever of the sacrifice, which is of four *horns*, of *three legs*, of two heads [and] of *seven hands*. Therefore, here, what can [the text, if considered as] intended for conveying a meaning, convey? But in case the text is intended for [mere] recitation, [it] would be right Similarly, what can this [text] '*Kill me not*' express even when there is no slaughter?

अचेतनेऽर्थबन्धनात् ॥ ३५ ॥ (पूर्वपक्षसूत्रम्)

अचेतनेऽर्थे खल्वर्थं निबध्नन्ति ' ओषधे त्रायस्वैनम् ' इति । अभिधानेनोपकुर्वन्त एवंजातीयका ओषधिं पशुत्राणाय प्रतिपादयेयुः, न चासौ अचेतना शक्या प्रतिपादयितुम् । उच्चारणार्थे तु नैष दोषो भवति । तस्मादुच्चारणार्थाः । ' शृणोत ग्रावाणः ' इति चोदाहरणम् ॥ ३५ ॥

अर्थविप्रतिषेधात् ॥ ३६ ॥ (पूर्वपक्षसूत्रम्)

अर्थविप्रतिषेधोऽपि भवति ' अदितिर्द्यौरदितिरन्तरिक्षम् ' इति । सैव द्यौः, तदेवान्तरिक्षमिति को जातुचिदवधारयेत् । अनवधारयंश्च किमभिधानेनोपकुर्यात् । उच्चारणमात्रे तु नैष विरोधो भवति । तस्मादुच्चारणार्था मन्त्राः । ' एको रुद्रो न द्वितीयोऽवतस्थे ' ' असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम् ' इति चोदाहरणम् ॥ ३६ ॥

Because [the text] direct the meaning towards an inanimate object. 35

Towards an inanimate object, indeed, [the texts] direct the meaning, as '[O] tree, protect him.' [Texts] of this kind, serving the sacrifice by conveying a meaning, would address the tree for the protection of the animal; and that [tree being] inanimate is not possible to be [thus] addressed. But if [the texts are] intended for [mere] recitation, this fault would not occur. Therefore, [texts are] intended for [mere] recitation. 'Hear,[O] stones'—this also [is] an illustration.

Because there is a conflict in the meaning. 36

Even a conflict in the meaning exists as 'Aditi [is] the sky, Aditi the atmosphere.' Who would ever determine [from such a passage] that she herself [is] the sky, she herself the atmosphere? And not causing [one] to *determine* [in this way], would [the text] serve [the sacrifice] by conveying a meaning? But in the mere recitation this conflict does not arise. Therefore, [texts are] intended for recitation. 'Rudra [is] one; a second existed not.' 'Numberless thousands [are] the Rudras, who [are] upon the earth'—this also [is] an illustration.

बुद्धेऽप्युच्चारणविशेषोऽवकल्प्येतेति । ननु पुनर्वचनात् संस्कारविशेषो भविष्यति । एवमस्मत्पक्षमेवाश्रितोऽसि । वचनमुच्चारणम्, तद्धि शक्यते कर्तुम् । नार्थप्रत्यायनम्, तत् प्रतीतेऽशक्यम् । यथा सोपानत्के पादे द्वितीयामुपानहमशक्यत्वान्नोपादत्ते ॥ ३३ ॥

अविद्यमानवचनात् ॥ ३४ ॥ (पूर्वपक्षसूत्रम्)

यज्ञे साधनभूत प्रकाशयितव्यः । न च तादृशोऽर्थोऽस्ति यादृशमभिवदन्त्येते मन्त्रा. । यथा ' चत्वारि शृङ्गा ' इति । न हि चतुःशृङ्ग त्रिपाद द्विशिरस्क सप्तहस्त किंचिद्यज्ञसाधनमस्ति । तदत्राभिधानार्थः किमभिदध्यात् । उच्चारणार्थे तु अवकल्प्यते । तथा ' मा मा हिंसीः ' इत्यसत्यायामपि हिंसाया किमभिदध्यात् ॥ ३४ ॥

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expre sing it For instance (iti), '[O] Fire-kindler, take away the fires' What [more] can that [text] convey with regard to [a matter already] known? If then [the texts] are intended for a particular kind of recitation, the particular kind of recitation can be supposed even with regard to [a matter already] known If you were to say that from a fresh utterance some peculiar mental impression arises, [we remark that] you have thus resorted to just our side Utterance [means] recitation That, indeed, is possible to be done, not the conveying of the meaning [however], that [is] impossible with regard to [a thing already] understood, as on a foot, which [already] has a shoe, one does not wear another shoe owing to the impossibility [of so wearing it]

Because [the texts] express [a thing which is] non-existent 34

[A thing] which has become a means in the sacrifice, should be revealed [by the texts] But (ca) a thing of that kind does not exist [at all], which these Vedic texts express As for example Catvari srnga' Indeed there is no expedient whatsoever of the sacrifice, which is of four horns, of three legs, of two heads [and] of seven hands Therefore, here, what can [the text, if considered as] intended for conveying a meaning, convey? But in case the text is intended for [mere] recitation, [it] would be right Similarly, what can this [text] 'Kill me not' express even when there is no slaughter?

अचेतनेऽर्थबन्धनात् ॥ ३५ ॥ (पूर्वपक्षसूत्रम्)

अचेतनेऽर्थे खल्वर्थं निबध्नन्ति ' ओषधे त्रायस्वैनम् ' इति । अभिधानेनोपकुर्वन्त एवंजातीयका ओषधिं पशुत्राणाय प्रतिपादयेयुः, न चासौ अचेतना शक्या प्रतिपादयितुम् । उच्चारणार्थे तु नैष दोषो ४५ भवति । तस्मादुच्चारणार्थाः । ' शृणोत ग्रावाणः ' इति चोदाहरणम् ॥ ३५ ॥

अर्थविप्रतिषेधात् ॥ ३६ ॥ (पूर्वपक्षसूत्रम्)

अर्थविप्रतिषेधोऽपि भवति ' अदितिर्द्यौरदितिरन्तरिक्षम् ' इति । ४८ सैव द्यौः, तदेवान्तरिक्षमिति को जातुचिदवधारयेत् । अनवधारयंश्च किमभिधानेनोपकुर्यात् । उच्चारणमात्रे तु नैष विरोधो भवति । तस्मादुच्चारणार्था मन्त्राः । ' एको रुद्रो न द्वितीयोऽवतस्थे ' ' असंख्याता ५१ सहस्राणि ये रुद्रा अधि भूम्याम् ' इति चोदाहरणम् ॥ ३६ ॥

Because [the text] direct the meaning towards an inanimate object. 35

Towards an inanimate object, indeed, [the texts] direct the meaning, as '[O] tree, protect him.' [Texts] of this kind, serving the sacrifice by conveying a meaning, would address the tree for the protection of the animal; and that [tree being] inanimate is not possible to be [thus] addressed. But if [the texts are] intended for [mere] recitation, this fault would not occur. Therefore, [texts are] intended for [mere] recitation. '*Hear*,[O] stones'—this also [is] an illustration.

Because there is a conflict in the meaning. 36

Even a conflict in the meaning exists as 'Aditi [is] the sky, Aditi the atmosphere.' Who would ever determine [from such a passage] that she herself [is] the sky, she herself the atmosphere? And not causing [one] to determine [in this way], would [the text] serve [the sacrifice] by conveying a meaning? But *in the mere recitation* this conflict does not arise. Therefore, [texts are] intended *for recitation*. 'Rudra [is] one; a second existed not.' '*Numberless* thousands [are] the Rudras, who [are] upon the earth'—this also [is] an illustration.

स्वाध्यायवदवचनात् ॥ ३७ ॥ (पूर्वपक्षसूत्रम्)

स्वाध्यायकाले पूर्णिकावहन्ति करोति, माणवकोऽवहन्तिमन्त्रमधीते । नासौ तेन मन्त्रेण तदभिधानमभ्यस्यति । अक्षरानुपूर्व्या अवधारण एव यतते । येन च नाम प्रयोजनं तदभ्यसितव्यम् । अत उच्चारणाभ्यासात् उच्चारणेन प्रयोजनमित्यवगच्छाम. ॥ ३७ ॥

अविज्ञेयात् ॥ ३८ ॥ (पूर्वपक्षसूत्रम्)

अपि च केषाचिन्मन्त्राणामशक्य एवार्थो वेदितुम् । यथा ' अम्यक् सा त इन्द्र ऋष्टिरस्मे ' इति, ' सृण्येव जर्भरी तुर्फरीतू ' इति, ' इन्द्र सोमस्य काणुका ' इति च । एते किं प्रत्याययेयु' । उच्चारणार्थे तु न दोष । तस्मादुच्चारणार्था मन्त्रा इति ॥ ३८ ॥

Because like the Vedic study [the texts] do not [aim at] conveying a meaning **37**

At the time of the Vedic study Purnika performs the threshing [of the rice] [while] a student learns the text relating to the threshing That [student] does not by means of that text study its meaning He strives to learn definitely (*avadhāranam*) the order (*anupūrvī*) of the letters And that with which a purpose [is served] should be learnt Hence on account of the study of the recitation we understand that a purpose [is served] by recitation

Because [certain texts are] unintelligible **38**

Moreover, it is quite impossible to understand the meaning of some texts For example 'Amyak sā ta Indra ṛṣtirasme,' 'Sṛnyeva jarbharī Turpharītu', and 'Indrah somasya kānukā' What would these (texts) convey ? But if (they are) intended for recitation, [there would be] no fault. Therefore, this [follows that] texts are intended for recitation

अनित्यसंयोगान्मन्त्रानर्थक्यम् ॥ ३९ ॥ (पूर्वपक्षसूत्रम्)

अनित्यसंयोगः खल्वपि भवेन्मन्त्रेषु अभिधानार्थेषु । यथा ' किं
ते कृण्वन्ति कीकटेषु गावः ' इति । कीकटा नाम जनपदाः । ' नैचा-
शाखं नाम नगरं प्रमगन्दो राजा ' इति । यद्यभिधानार्थाः, प्राक् ६३
प्रमगन्दादनायं मन्त्रोऽननुभूतपूर्व इति गम्यते ।

तदेतैस्तदर्थशास्त्रादिभिः कारणैर्मन्त्राणामविवक्षितवचनता ॥ ३९ ॥

अविशिष्टस्तु वाक्यार्थः ॥ ४० ॥ (सिद्धान्तसूत्रम्)

अविशिष्टस्तु लोके प्रयुज्यमानानां वेदे च पदानामर्थः । स यथैव ६६
लोके विवक्षितस्तथैव वेदेऽपि भवितुमर्हति ।

नैवम् । लोके तैरर्थैरवबुद्धैः संव्यवहारः, इह देवताभिरप्रत्यक्षाभि-
र्यज्ञाङ्गैश्चाचेतनैः संलापे न कश्चिद्यज्ञस्योपकारः । यददृष्टं परिकल्प्येत, ६९

Meaninglessness of the texts [follows] from [their] association with transient [things]. 39

Association with transient things would, indeed, also occur, if texts are intended for conveying a meaning. For instance, 'What do the cows do for thee among the Kīkaṭas'? [There are] people named Kīkaṭas. [There is] a city named Naicāśākha, [where ruled] King Pramaganda. If [texts are] intended for conveying a meaning, it is understood that this text was not previously experienced before [the time of] Pramaganda.

Thus on account of these reasons such as tadarthaśāstra, texts, [it is known,] are not [such] as have [their] meaning intended to be expressed.

But not peculiar [is] the meaning of the sentences. 40

But not peculiar [is] the meaning of words employed in the world and in the Veda. Exactly as that [meaning is] intended to be conveyed in the world, just so even in the Veda [it] deserves to be [intended]

Not so, [says the Pūrvapakṣin]. In the world practical life (*saṃvyavahāraḥ*) [becomes possible] on account of those meanings being understood; here in the conversation with invisible deities

उच्चारणादेव तद्भवितुमर्हति। यद्धि कर्तव्य तत् प्रयोजनवत्। उच्चारण च न कथचिन्न कर्तव्य यद्यपूर्वाय यद्यर्थाय। यदर्थो न प्रत्याय्यते, न किंचिदनर्थकम्। यदि न प्रयुज्यते समाम्नानानर्थक्यम्। तस्मादुच्चारणादपूर्वम्। तथा च 'तदर्थशास्त्रात्' इत्यादि उक्तम्।

तदुच्यते। अर्थप्रत्यायनार्थमेव यज्ञे मन्त्रोच्चारणम्। यदुक्तम् न देवताभिर्यज्ञाङ्गैश्च सलापे प्रयोजनमस्ति–इति, यज्ञे यज्ञाङ्गप्रकाशनमेव प्रयोजनम्। कथम्। न ह्यप्रकाशिते यज्ञे यज्ञाङ्गे च याग शक्योऽभिनिर्वर्तयितुम्। तस्मात्तन्निवृत्त्यर्थमर्थप्रकाशन महानुपकार

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and inanimate constituents (*a gam*) of the sacrifice no se vice whatever [is done] *to the* sacrifice [by the meanings being un derstood] If the invisible is supposed [as arising from the meaning understood] that deserves to arise from just the recita tion [of the texts without understanding their meaning] For what is to be done should have a purpose And recitation [can] *in no way* [be said as] not *worthy of being done if [it is sup* posed to be required] for the invisible (*apūrvam*) [or] if for the meaning [of the texts recited] If the meaning is not conveyed nothing whatever [becomes] purposeless [But] if [recitation] is not practised the purposele sness of the Veda (*samamna iam*) [will result] Therefore the invisible [must be regarded as arising] from recitation And to the same effect [s itras like] Tadarthasastrat and others have been stated

Therefore [the following] is said [by us in reply to the above argument of the Purvapaksin] Exactly for the purpose of con veying a meaning [is] the recitation of the texts [practised] in a *sacrifice As regards what has been said [by you] namely* there is no purpose [which can be served by the knowledge of the meaning of the text[in a conversation with deities and con stituents [we have to urge that] the making known or manifes tation (*pral usa iam*) of the constituents of the sacrifice itself [forms] the purpose How? For *when the sacrifice* and the sacrificial constituent are not manifested the sacrifice [is] not possible to performed Therefore, for the purpose of accomplish

कर्मणः, तं च करोतीत्यवगम्यते । तस्मादस्त्यस्य प्रयोजनम् । तच्च ७८
दृष्टं न शक्यमपवदितुम्—न अर्थाभिधानं प्रयोजनम्—इति । ननु
अर्थाभिधानेनोपकुर्वत्सु—तां चतुर्भिरादत्ते—इत्येवमादि अनर्थकं
भवति । काममनर्थकं भवतु, न जातुचिदपजानीमहे दृष्टमर्थाभिधान- ८१
स्योपकारकत्वम् ॥ ४० ॥

अथ किं तच्छास्त्रमनर्थकमेव । न हि ।

गुणार्थेन पुनः श्रुतिः ॥ ४१ ॥ (सिद्धान्ते उदाहरणम्)

यदुक्तं ' तां चतुर्भिरादत्ते-इति समुच्चयशब्दाभावान्न समुच्चया-

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ing that [namely, the sacrifice] the revealing of the meaning [is] a great service to the rite; and it is known that [the revealing of the meaning] does that [service]. Therefore, there is a purpose for this [*manifestation of the meaning*]: And that [*purpose*], which is [so clearly] seen, is not possible to be repudiated with the words (*iti*) 'Expression of the meaning [is] not the purpose [of the texts recited in the sacrifice].' But (*nanu*), [says the Pūrvapakṣin,] if [the texts] were to serve [the sacrifice] by expressing a meaning, [the Brāhmaṇa sentence,] namely '[He] grasps it with four' [and] others of the same kind would be purposeless. [The answer to this is:] Let [the Brāhmaṇa sentence] be purposeless, we grant for a moment (*kāmam*); [but] we shall never deny the [clearly] seen serviceableness of the expression of the meaning.

Then, [is] that Śāstra [namely, the *Brāhmaṇa* sentence really] purposeless? Not, indeed!

For the purpose of qualification reference [to the meaning of the Vedic texts] is again made [in the Brāhmaṇa sentence]. **41**

As regards what has been said [by you], namely: [The Brāhmaṇa sentence 'He] grasps it with four,' [cannot be considered as] intended for conjunction, because of the absence of the word [indicating] conjunction, [we have to remark that] from the [Brāhmaṇa] sentence it is understood that the grasping, [as

र्थम् ' इति । चतु.संख्याविशिष्टमादानं कर्तव्यम्—इति वाक्यादवगम्यते, तदेकेन मन्त्रेण गृह्णन् न यथाश्रुतं गृह्णीयादिति ॥ ४१ ॥

परिसंख्या ॥ ४२ ॥(सिद्धान्ते उदाहरणसूत्रम्)

परिसंचक्षाणे च ' इमामगृभ्णन्नित्यश्वाभिधानीमादत्ते ' इति त्रयो दोषाः प्रादु ष्युः इति । नैवं सबन्धः ' इत्यादत्ते ' इति । कथ तर्हि । ' इत्यश्वाभिधानीम् ' इति । लिङ्गाद्रशनामात्रे शब्दात्तु विशेषे अश्वाभिधान्यामिति । सति च वाक्ये लिङ्ग विनियोजकम्, तत्रास्य प्रकरणाम्नानानुमित वाक्यं नास्ति । कतरत् तत् । एतेन मन्त्रेणादानं कुर्यादिति । यस्मिन् सति रशनामात्रे लिङ्गात् प्राप्नोति । अश्वाभि-

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qualified by the number four [of the texts to be repeated at that time] should be performed Therefore, [one], grasping [the spade] with one text, would not be grasping [it] as laid down in the Sruti [namely, the Brahmana sentence tam caturbhiradatte]

[It is a case of ultimate] exclusion • 42

[As regards your statement] that in [the sentence] which excludes namely, 'Imam agrbhnan iti asvabhidhanim adatte', three faults would arise, [we have to urge as follows] The connection [is] not thus, namely, 'Thus [he] grasps' What then [is the connection]? [The connection is] thus 'Thus the horse's rein [he grasps]' On account of the indicatory mark [the grasping is connected] with mere rein, but on account of the [specific] word [it becomes connected] with the particular [rein, that is], with the horse's rein And when there is a sentence [of general import] the indicatory mark [in the Vedic text] has a directing power (*viniyojakam*), but (*ca*) that sentence [of general import], inferred from the statement in the section, exists not [in the present case] Which [is] that [sentence that you say does not exist]? [It is] this, 'With this text [one] should do the grasping,' which [sentence] being present, [the grasping] becomes applicable to mere rein on account of the indicatory mark But [there is] the perfectly (*eva*) direct statement [of the Brāhmana sentence connecting the grasping] with the

धान्यां तु प्रत्यक्षमेव वचनम् । अस्मिन् सति तदानुमानिकं नास्ति ।
तेन गर्दभरशनायां न प्राप्तिरेवेति ॥ ४२ ॥ १३

अर्थवादो वा ॥ ४३ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

' उरुप्रथा उरु प्रथस्वेति पुरोडाशं प्रथयति ' इति अर्थवादार्थेन पुनः श्रुतिः—यज्ञपतिमेव तत् प्रथयति—इति । ननु नायं मन्त्रस्य वाक्यशेषः, न च प्राप्तस्य स्तुत्या प्रयोजनम् । सत्यं, नायं मन्त्रस्य १६
विधिः, न संस्तवः, प्रथनमेव तत्र स्तूयते । मन्त्रः पुनः रूपादेव प्राप्त इहानूद्यते प्रथनं स्तोतुम्—इत्थं प्रथनं प्रशस्तं यत् क्रियमाणमेवंरूपेण मन्त्रेण क्रियते । कस्तदा भवति गुणः । यज्ञपतिमेव तत् प्रजया पशुभिः १९
प्रथयति । किमेतदेवास्य फलं भवति । नेति ब्रूमः । स्तुतिः कथं भवि-

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horse's rein. When this is there, that inferential [grasping of the mere rein] does not present itself. Therefore, there is no possibility of [the grasping] being applicable to the donkey's rein.

Or [the Brāhmaṇa sentence is] a praise. *43*

'[O oblation] of wide fame, spread wide—thus [the priest] spreads the oblation'—here the reference [to spreading made] again [in the Brāhmaṇa sentence is] for the purpose of praise in this manner (*iti*): That [spreading] makes famous the lord of the sacrifice himself. But, [the Pūrvapakṣin points out,] this [is] not the remaining sentence of the text; and no purpose [is served] by praise in [a matter] which has [already] become possible (*prāpta*). [The answer to this is:] True; this [is] not the application of the text, not [its] praise [either]; spreading itself is praised there. As regards the text [it] becomes applicable owing to [its] very meaning [and] is here repeated in order to praise the spreading [thus]: So praiseworthy [is] the spreading that [when it is] being done, [it] is done with a text of this kind. What advantage accrues then? [It is this:] That [spreading] makes the lord of the sacrifice famous owing to his offspring and cattle. Is this much only the fruit of this [spreading]? 'No,' thus say [we]. Thus is said [by us] with a view to show (*iti*) how praise

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ष्यति——इत्येवमुच्यते । कथमसति प्रथने प्रथयतीति शब्दः । मन्त्राभि-
२ धानात् । मन्त्रेण पुरोडाशमध्वर्युः प्रथस्वेति ब्रूते, यश्चैवं प्रथस्वेति ब्रूते
स प्रथयति, यथा यः कुर्विति ब्रूते स कारयति ॥ ४३ ॥

अविरुद्धं परम् ॥ ४४ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

यदुक्तं पदनियमस्यार्थवत्त्वादविवक्षितार्था मन्त्रा इति । काममन-
५ नर्थको नियमः न दृष्टमप्रमाणम् । नियतोच्चारणमदृष्टायेति चेत्,
अविरुद्धा अदृष्टकल्पना अस्मत्पक्षेऽपि । एवं प्रत्याप्यमानमभ्युदयकारी
भवति——इति ॥ ४४ ॥

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would arise [from the sentence] How [can] the word prathayati [be used] when there is no spreading [done by the Adhvaryu]? [The answer is:] On account of the address [to the oblation] by means of the text [To explain :] By means of the text the Adhvaryu says to the oblation, thus : 'Spread' and he who in this manner says, 'Spread' causes to spread ; as he who says, 'Do,' causes [some one] to do.

But [the assumption of the unseen is] not opposed [to our view]. 44

As regards what has been said, namely, 'Owing to the purposiveness of the fixed arrangement of the words, the texts [are such] as do not have [their] meaning intended to be conveyed,' [we have to remark]: We grant for a moment that (*kāmam*) the fixed arrangement [is] purposeless, [but we] cannot [regard what has been] seen [namely, mantrāṇām arthābhidhānam] as unauthoritative. If you were to say that the recitation of the fixed [texts conduces] to the unseen, [we reply:] The assumption of the unseen [is] not opposed to our view also. [The recitation when] thus understood, becomes productive of prosperity—thus [we explain the rise of the unseen]

संप्रैषे कर्मगर्हानुपालम्भः संस्कारत्वात् ॥ ४५ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

अथ यदुक्तं प्रोक्षणीरासादयेति बुद्धबोधनमशक्यम्, अत उच्चारणा- ८
दद्दृष्टमिति । तन्न । कर्तव्यमित्यपि विज्ञाते अनुष्ठानकाले स्मृत्या
प्रयोजनम् । उपायान्तरेणापि सा प्राप्नोति । अतोऽनेनोपायेन कर्तव्येति
नियमार्थमाम्नानं संस्कारत्वात् ॥ ४५ ॥ ११

अभिधानेऽर्थवादः ॥ ४६ ॥(सिद्धान्ते उदाहरणसूत्रम्)

'चत्वारि शृङ्गा' इत्यसदभिधाने गौणः शब्दः गौणीकल्पनाप्रमाणवत्त्वात् । उच्चारणाददृष्टमप्रमाणम् । चतस्रो होत्राः शृङ्गाणीवास्य ।

In the sacrificial direction the censure [which you urged as attaching] to the action [of conveying a meaning by the Mantras is] no censure, because, [the direction is] of the nature of brushing up [the priest's memory]. 45

Then, with regard to what has been said [by you], namely that it is impossible to teach [a matter already] known by [such a direction as] 'Get the vessels containing holy water' and that, therefore, the unseen [arises] from [mere] recitation, [we have to remark that] it [is] not [so]. Though [a thing was] known as a duty, a purpose [is served by the sacrificial direction] at the time of [its] performance by [causing] recollection [of it to arise *in the mind of the priest*]. That [*recollection, however,*] *occurs* by another means as well. Hence, the Vedic statement (*āmnānam*), [contained in the sacrificial direction, is] for the purpose of ruling that [the recollection] should be caused by this means, because [the Brāhmana passage is] of the nature of brushing up [the priest's memory].

When [texts] express [*a thing not in existence, we must* there understand] praise. 46

When [texts such] as 'Four horns' express [a thing] not in existence, [we must understand] the word [as being] metaphorical; for, the assumption of a qualitative metaphor (*gauṇi*) is supported by authority. [*But to say that*] the unseen [arises] from [mere] recitation [is] unauthoritative. Four priests [are] like horns to him. 'Three [are] his feet'—this aims at the

त्रयोऽस्य पादाः— इति सवनाभिप्रायम् । द्वे शीर्षे—इति पत्नीयजमानौ । सप्त हस्तासः—इति छन्दांसि अभिप्रेत्य । त्रिधा बद्ध.—इति त्रिभिर्वेदैर्बद्धः । वृषभः कामान् वर्षतीति । रोरवीति शब्दकर्मा । महो देवो मर्त्यान् आविवेश—इति मनुष्याधिकाराभिप्रायम् । तद्यथा चक्रवाकस्तनी हंसदन्तावली काशवस्त्रा शैवालकेशी नदी—इति नद्याः स्तुतिः ।

यज्ञसमृद्ध्ये साधनाना चेतनसादृश्यमुपपादयितुकाम आमन्त्रणशब्देन लक्षयति ' ओषधे त्रायस्वैनम् ' इति ' शृणोत ग्रावाणः ' इति । अतः पर प्रातरनुवाकानुवचन भविष्यति । यत्राचेतनाः सन्तो ग्रावाणोऽपि शृणुयुः, किं पुनर्विद्वांसोऽपि ब्राह्मणा इति । इत्थ च अचेतना अपि ग्रावाण आमन्त्र्यन्ते ॥ ४६ ॥

[three] pressings [of Soma] 'Two heads'—this [stands for] the sacrificer and [his] wife 'Seven hands'—this [is said] with reference to metres 'Thrice bound'—this [means] bound with the three Vedas Vrsabha [is he] because [he] showers [objects of] desires Roravīti has the sense of [to produce] sound. 'The mighty god [that is, the sacrifice] has entered amongst the mortals'—this aims at the qualification of men [to perform sacrifices] Thus, for example the river having the ruddy geese resembling breasts the swans resembling a row of teeth the Kāśa flowers resembling a garment [and] the moss resembling hair—this [represents] praise of the river

[The text] desirous of bringing about the resemblance of the [sacrificial] implements with intelligent [beings] for the glorification (*samradhih*) of the sacrifice, characterises [them] with the word of address thus '[O] tree, protect him', [and] thus 'Hear, [O] stones' After this there will be the repetition of the chapter (*anuvākah*) [to be recited] in the morning Where even stones being [just] inanimate, would listen, what then even learned Brāhmanas? And in this manner stones, though inanimate, are addressed

गुणादविप्रतिषेधः स्यात् ॥ ४७ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

'अदितिर्द्यौः' इति गौण एष शब्दः । अतो न विप्रतिषेधः । यथा त्वमेव माता त्वमेव पितेति । तथैकरुद्रदैवत्ये एको रुद्रः, शतरुद्रदैवत्ये शतं रुद्रा इत्यविरोधः ॥ ४७ ॥ २६

विद्यावचनमसंयोगात् ॥ ४८ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

यत्तु अकर्मकालेऽवहन्तिमन्त्रेण माणवको न पूर्णिकावहन्तिं प्रकाशयितुमिच्छति–इति । अयज्ञसंयोगात् न यज्ञोपकारायैतत् प्रकाशयितुमिच्छति । ननु प्रकाशनानभ्यासोऽक्षराभ्यासश्च परि- २९

Owing to metaphor absence of contradiction [results]. **47**

'Aditi, [is] the sky'—here this word [is] metaphorical. Hence [there is] no contradiction. As this: Thou thyself [art] the mother, thou thyself the father. Similarly [in a rite,] whose deity is one Rudra, [the text] 'Eko Rudraḥ' [becomes relevant]; [and in a rite,] whose deities are a hundred Rudras, [the text] 'Śatam Rudrāḥ' [becomes relevant]; thus absence of contradiction [results].

The non-mention of the meaning [in the injunction regarding the study of the Veda is justified], because of the absence of the connection [of the study with an actual sacrifice]. **48**

But as regards the statement, namely, at the time when no sacrificial rite [is being performed] the pupil does not desire to disclose [the meaning of] the threshing by Pūrnikā by means of the text relating to threshing [that he studies], [we have to remark that he] does not desire to disclose this for the service of the sacrifice owing to the absence of the connection of the study with the sacrifice. But, [says the objector,] non-study of the disclosing [of the meaning] and study of the letters have been

चोदितः । उच्यते । सौकर्यात् प्रकाशनानभ्यासः । दुर्ग्रहत्वाच्चाक्षराभ्यास. ॥ ४८ ॥

सत परमविज्ञानम् ॥ ४९ ॥ (सिद्धान्ते उदाहरणसूत्रम्)

विद्यमानोऽप्यर्थः प्रमादालस्यादिभिर्नोपलभ्यते । निगमनिरुक्तव्या-
३२ करणवशेन धातुतोऽर्थः कल्पयितव्यः । यथा ' सृण्येव जर्भरी तुर्फरीतू ' इत्येवमादीनि आश्विनोरभिधानानि द्विवचनान्तानि लक्ष्यन्ते । अनेन 'आश्विनोः कामममा-' इत्याश्विन सूक्तमवगम्यते । देवताभि-
३५ धानानि च घन्ते जर्भरीत्येवमादीनि । अवयवप्रसिद्ध्या च लौकिकेनार्थेन विशेष्यन्ते । एव सर्वत्र ॥ ४९ ॥

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enjoined [To this the following] is said by us in reply] Owing to the ease [of understanding the meaning] the non study of the disclosing [is enjoined] But (*ca*) the study of the letters [is enjoined] owing to [their] being difficult to grasp

[There is] only ignorance of the existing [meaning] 49

The meaning, though present [in the passages brought forward by the Purvapaksin as unintelligible] is not understood owing to carelessness idleness etc The meaning should be inferred from the root on the strength of the Nighantu (*nigamah*= a list of difficult Vedic words) etymology and grammar For example 'Srnyeva jarbhari Turpharitū'—these and others are observed to be the epithets of the Asvins ending with [the termination of] the dual number By this the hymn in honour of the Asvins concluding with 'Asvinoh kamamapra' is understood [to have been referred to] And [as] epithets of the deities the words jarbhari and others become appropriate And [these words] are characterised by ordinary meaning on account of the known sense (*prasiddhih*) of [their] component parts Thus, everywhere [we have to explain what are regarded as meaningless words]

उक्तश्चानित्यसंयोगः ॥ ५० ॥ (सिद्धान्ते उदाहरणसूत्रम्)

' परन्तु श्रुतिसामान्यमात्रम् (१. १. ३१) ' इत्यत्र इति ।

लिङ्गोपदेशश्च तदर्थवत् ॥ ५१ ॥ (सिद्धान्ते युक्तिः).

' आग्नेय्याग्नीध्रमुपतिष्ठते ' इति विधानात् विवक्षितार्थानामेव ३८
मन्त्राणां भवति लिङ्गेनोपदेशः। यदि तेऽग्निप्रयोजनाः, ततस्त आग्नेयाः।
नाग्निशब्दसंनिधानात् ॥ ५१ ॥

ऊहः ॥ ५२ ॥ (सिद्धान्ते युक्तिः)

ऊहदर्शनं च विवक्षितार्थानामेव भवति । किमूहदर्शनम् । न पिता ४१
वर्धते न माता—इति । अन्ये वर्धन्त इति गम्यते । प्रत्यक्षं कौमार-

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And the association with transient things has [already] been explained. 50

[This has been done] under this [sūtra], namely, 'Parantu Śrutisāmānyamātram.'

Instruction [for the use of a text for a certain purpose] by means of an indicatory mark [shows that] that [text is] possessed of a meaning. 51

From the injunction '[He] approaches the fire-kindling priest with a stanza in honour of Agni,' [it is understood that] instruction [for use] by means of an indicatory mark becomes [possible] only in the case of texts whose meaning is intended to be conveyed. If [they are] for the purpose of Agni, then [they are] in honour of Agni; [and] not on account of the presence of the word Agni.

Modification [also shows that the texts have a meaning]. 52

And modification is observed only in the case of [texts] whose meaning is intended to be conveyed. What [is this] observation of modification? [It is] thus: 'The father grows not, not the mother'. [From this it] is understood that others

यौवनस्थाविरैर्वर्धन्ते मात्रादयः । शब्दो न वर्धते—इति ब्रूते । का पुनः
४४ शब्दस्य वृद्धिः । यद् द्विवचनबहुवचनसंयोगः ॥ ५२ ॥

विधिशब्दाच्च ॥ ५३ ॥ (सिद्धान्ते युक्तिः)

विधिशब्दाच्च विवक्षितार्थानेव मन्त्राननुवदन्ति—'शतं हिमाः' 'शतं वर्षाणि जीव्यासम्' इत्येतदेवाह—इति ॥ ५३ ॥

४५ इति श्रीमदाचार्यश्रीशबरस्वामिकृतौ मीमांसाभाष्ये प्रथमस्य द्वितीयः
पादः । अर्थवादपादोऽयम् ॥

इति मन्त्रलिङ्गाधिकरणम् ।

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grow. [But] the mother and others obviously grow on account of childhood, youth and old age! 'The word does not grow'—this [is what the sentence] says What again [is meant by] the growth of a word? [It is] the conjunction with the dual and plural number.

And from the [synonymous] word in the Brāhmaṇa [we learn that texts have a meaning]. **53**

And from the [synonymous] word in the Brāhmaṇa (*vidhi*) [they] declare the texts [to be such] as certainly have [their] meaning intended to be conveyed 'Śatam himāḥ' [is a Vedic expression]. Satam varṣāṇi jīvyāsam'—this [is what the Brāhmaṇa] says [in paraphrasing it].

Thus [ends] the Second Quarter of the First [Chapter] in the Bhāṣya on Mīmāṁsā [which is] the composition of the glorious Preceptor, the illustrious Śabarasvāmin This [is] a Quarter dealing with Praise.

Thus [ends] the Topic of Mantraliṅga.